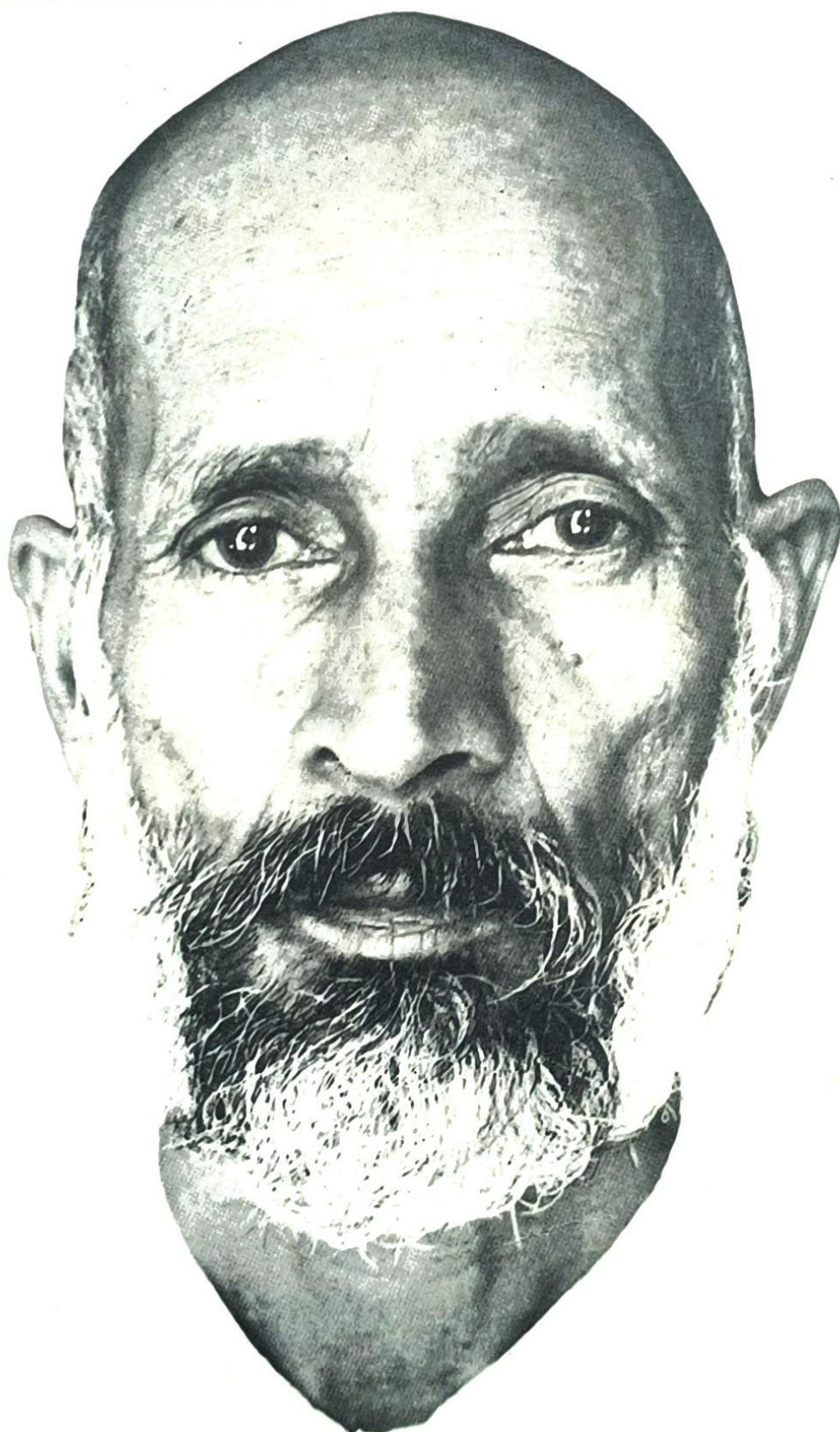




In His Footsteps

The diaries of Shri P. Rajagopalachari
Volume I - 1965 to 1971

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In His Footsteps

Volume I

The Diaries of
Shri P. Rajagopalachari
[1965 to 1971]



Shri Ram Chandra Mission

Shri Ram Chandra Mission®
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Publisher's Note

(from the original edition)

It is with the greatest pleasure that we present to our readers all over the world this very important and valuable publication, the first volume of the personal diaries of our Master Shri Parthasarathi Rajagopalachari, the Spiritual Representative of Shri Ram Chandra of Shahjahanpur and the President of the Shri Ram Chandra Mission.

Shri Parthasarathiji was born on July 24, 1927 in a village called Vayalur near Madras, Chingelput District, Tamilnadu. His father was Shri C.A. Rajagopalachari, a railway executive. His mother was Smt. R. Janaki. She died when he was less than six years old after giving birth to his sister, who also died a few years later. Shri Parthasarathiji has two younger brothers. He is married to Sow. Sulochana and has a son, Shri Krishna.

His early years were spent in many different parts of India, as his father's service required frequent relocation of the family. He is a graduate of Banaras Hindu University with a Bachelor's Degree in Science. His first employment was with Indian Plastics Limited in chemical engineering. He traveled abroad in this capacity and spent two years in Yugoslavia studying plastics manufacturing techniques.

He joined the T.T. Krishnamachari group of companies in Bombay in 1955 and rose to the position of Executive Director of the Indian Textile Paper Tube

Company. He retired in 1985. His work required him to travel extensively outside of India in Europe, the Middle East and Africa. He represented India at the 1957 International Standards Organisation (ISO) Conference on Standards held in Burgenstock, Switzerland.

His conscious spiritual aspirations were awakened at the age of eighteen after hearing a lecture on the Bhagavad Gita. He took up a detailed study of this book and went on to study other religious and spiritual texts. He is widely read, and has an extensive library dealing with philosophy, psychology, religion, mysticism, and spirituality. He began Vaishnava traditional instruction in the Hindu religion under an Acharya when he was thirty.

He reached the feet of his Master Shri Ram Chandraji Maharaj of Shahjahanpur in 1964. He and his father both accepted Shri Ram Chandra as their Master after hearing about this system of Raja Yoga from their family homoeopathic physician, Shri Viraraghavan, who was the preceptor of the system in Madras. The reader is referred to the book, *My Master*, by Shri Parthasarathiji for his loving account of his early association with his Master.

His Master, Babuji Maharaj, instructed him to take Dr. K.C. Varadachari of Tirupati in the neighbouring province of Andhra Pradesh as his preceptor. He would travel there by bus and spend at least one weekend per month in Dr. Varadachari's home. Dr. Varadachari was a famous philosopher, internationally recognized, and the holder of the

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Vivekananda Chair of Philosophy at the University of Madras. Dr. Varadachari was one of the first disciples of Babuji Maharaj in southern India and was of great service to his Master in the spread of Sahaj Marg.

Light is valued for revealing things as they are. This book has been given to us by our Master as a spiritual light of revelation on the process of His divinization by His Master, Babuji Maharaj. Light is only of use if we have eyes to see, and only of value if we have the will to act on what is seen. May He bless us all with the eyes and the will we need to use this book as the spiritual light of revelation that it is.

The Publishers

March 1988

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1965

24 October 1965—Sunday

After satsangh, took Mr. B to see Dr. K.C. Varadachari at Alamelumangapuram. On meeting, they found they had been seeing each other for years at Tirupati!

Mr. B told Dr. KCV of his nervous troubles, and how Shri Viraraghavan has been treating him homoeopathically the last two weeks, with beneficial results.

Dr. KCV wanted to know how the whole thing began. Mr. B related his personal history—how he started sadhana some fifteen years back by sitting down in *sukha asana* posture and then invoked the Lord in his heart. He then mentally circumambulated the Lord many, many times. This was his spiritual practice, and he added that this dated the beginning not only of his sadhana, but of his nervous complaints as well! He had also been doing *Pranava Japa*. Dr. K.C. Varadachari then explained how he (Mr. B) had undertaken something very serious without necessary guidance. "It could have been very serious! The Lord has been merciful. The fixing of the spirit round and round the heart in that way could have had drastic mental effects." Then, commenting on the *Pranava Mantra*, Dr. K.C. Varadachari said, "According to Guru Nanak there are sixteen different pronunciations of the *Pranava*, some *Pravritti* and some *Nivritti*. If the wrong pronunciation is used, it could lead to dissolution. Such is the power of this mantra! This is why most of the *Vaidihas* are so low in development as they are on the *Nivritti* path. That is why orthodox elders

used to say 'Amm', and some others 'Umm' and some just 'mm'! They would not pronounce the *Pranava* in full, for fear of doing it the wrong way." Dr. KCV added that these were the reasons why the guidance of a capable Guru was essential in these matters.

Mr. B was asked to come again whenever he felt like it.

26 October 1965—Tuesday

Took Mr. B to Dr KCV at 6:00 p.m.

Mr. B: We say that the soul is *anaadi* and *anantham* and, if that is the case, how did the original karma come about? Because the soul, in its pure state, could have acquired no karma by action. This has been troubling me for a very long time and no one has given me a satisfactory explanation so far.

Dr. K.C. Varadachari: I shall explain this to you as it appears to me. There is no authority for it. I am my own authority! (smiling) But I have studied it and I feel this can be the only explanation.

The soul has no beginning nor an end. Its duty is the service of the Lord—*kainkarya*. In this sense the soul has an original and permanent karma, the *kainkarya* of the Lord. This karma is always there, and even liberation does not remove it. This may be said to be your original karma. (Comment: compare doctrine of original sin.)

Now we should believe and realise that God is the real doer, even of this *kainkarya* karma, and the work is done for Him. We are only the instruments of the Lord. Now what really happens

is this: The feeling slowly comes that 'I' am doing the service—we forget that God is the real doer and not us. So the first sheath of grossness is formed. Then the next step comes, where we want the fruit of the action; we get agitated by the act and look for its fruit, *phal*, and then comes the next sheath of grossness round the once pure soul! We now think that we are the doers and so entitled to the fruit also. This brings all the play of karma. So you see, in this sense the only karma that is *Anaadi* and *anantham* is the *kainkarya* of the Lord.

Now, how to get rid of this? How to transform ourselves? We have to first get over the idea that the fruit of action belongs to us, and then we have to realise that we do nothing, God is the doer. It is really very simple. But it has all become very complicated in our scriptures. All that is necessary is to forget we 'do' anything and that we should be 'rewarded' for doing it. This is also what our *sampradaya* (tradition) says. When we can do this, our transformation is effected. We throw off the various sheaths and the pure soul manifests itself.

Here, in our system, we think our Master does everything. Whenever you do anything, think of the Master. When something is difficult, just sit back and allow the Divine to work; you will see how easily the thing gets solved. This *bhava* must be developed slowly, so that we are able to stand apart, as it were, and watch what is happening. Then we are able to see that when **we** try to **do** something, it becomes difficult and gets complicated; but if we allow the Divine to act, it is all very easy.

In our system the Master transmits Divine

force into the abhyasis; God is planted in the heart, that is literally what we do—introduce God into you! And then the consciousness begins to be slowly transformed and lifted up—Divinisation begins.

The action of the transmitted force can be at various levels. You know that there are various sheaths, the *anandamaya*, the *vijnanamaya*, the *manomaya*, the *pranamaya* and the *annamaya koshas*. So the transmission can be at various levels in accordance with the evolutionary stage of the abhyasi.

The discussion then somehow got diverted to Homoeopathy, Mr. B showing his interest in and knowledge of the subject. Dr. KCV said that in his opinion most of the current physical ailments were due to the use of fertilizers—the action of phosphorous was very bad. He said that phosphorous in attenuated form was therefore very useful in most such illnesses.

Enlarging on the subject of food, Dr. KCV said that what a man ate determined his development. Food was *tamasic*, *rajasic* and *sattvik* as clearly stated in the Gita. And one aspiring to spiritual progress must select his food—it should be helpful and not retard his progress. The modern period was one of *Panchamakaara*, and that was the reason for the grossness all around.

Dr. KCV asked Mr. B to come again the next morning, saying, "If you were interested only in your nervous disorder, I would have nothing to do with you, but as you are also interested in your soul, let me see what I can do for you! In the beginning I shall only try to set your nervous

complaint right. Other things will depend on what Master says. I can do nothing without consulting him—either by writing to him, or personally when he comes here in December.”

27 October 1965—Wednesday

Sitting with Shri Viraraghavan. Said I was fully charged and that the transmission was coming back (though not as repulsion but as an overflow) until Master asked him to raise me to the next centre.

28 October 1965—Thursday

In the evening to Dr. KCV for sitting. After meditation was over, discussed re: Mr. B. (He had telephoned in the morning to say that he had his second sitting this morning.)

Dr. KCV explained how ill-effects of uncontrolled sadhana could manifest themselves in disorders of the blood stream (lower level ill-effect) and the nervous system (more serious level of manifestation). Dr. KCV said that many years ago when he first started spiritual practices without necessary proper guidance, he developed bad piles! He added that in Mr. B's case it was more serious and it had attacked the nervous system—this was much more serious.

Then he explained how *nadi* and *naadi* are the same—‘flow of something’. “In *nadi* you have flow of water, in *naadi* you have flow of energy—electrical energy if you like, or we can say spiritual energy. There are three types of *naadi*—*vaayu naadi*, *agni naadi*, and *aakasha naadi*. Our transmission is through the *aakasha naadi*. This (the system of three *naadis*) was known to ancient

Ayurvedacharyas—but it has been lost, and now they call it *khapha*, *pittha* and *vada*. The original meaning has been lost.”

I told Dr. KCV what Mr. B had told me re: his having had seminal emissions when he began his practice—I thought I should tell him this as Mr. B, out of delicacy, might not have done so. Dr. KCV revealed that in that morning sitting, he had automatically touched upon three centres which govern the sex function—“That is the Master’s work, you see! I did not know this, but it was not necessary to know it also—the Master takes the necessary action.”

29 October 1965—Friday

To Dr. KCV for individual sitting. The sitting lasted only for fifteen minutes or so.

Vision: The face of Lord Shri Krishna which slowly faded away to be replaced by the four-faced form of Lord Brahma. This also slowly faded away and was finally replaced by the right hand (from wrist up) of Lord Maha Vishnu, with forefinger extended and pointing upwards, and the *Sudarshana Chakra* revolving on the finger.

At this stage Dr. KCV terminated the sitting.

Dr. KCV: What did you experience today?

I told him of my vision.

Dr. KCV: You have had a vision of the *kshob*. Today I went into the central region. The *Sudarshana Chakra* is nothing but the *kshob*. Like a swirl or *suzhal* (whirlpool)—funnelling in, or out as you choose—rings going out, that is the *Sudarshana Chakra*.

1965

PR (Shri Parthasarathi Rajagopalachari): I felt sad that you terminated it so soon.

Dr. KCV: You cannot stand it. You can have only a glimpse at this stage.

30 October 1965—Saturday

Sitting at Shri Viraraghavan's place with the two brothers from Cuddapah.

31 October 1965—Sunday

Satsangh as usual.

1 November 1965—Monday

Around 12:30 p.m. took Mr. B to see Dr. KCV at the university.

Mr. B talked about himself, and mentioned the efforts of a Brahmachari to initiate him into their system known as the Ananda Marga. Then he went on to speak of a person who was living near his village, and was popularly regarded as an *avadhoota*.

Dr. KCV explained how there are *avadhootas* at various levels of spiritual attainment—how even Buddha is an *avadhoota*. "But the trouble is that they get arrested at a particular point and then they remain there, unless they can find a guru to push them up further. That is why it is very important to get the right person as a guru. All gurus are useful. But when you want the highest, then only the highest guru will do—nothing less. It is like a matriculate trying to coach a student for the BSc examination; it can't be done! There are many of these arrested *avadhootas*. They are great people, living as directed; that is their work—the work is of many types and carried out in many

ways—we all have to do our work, none can avoid it. But if you remember the Master, the work gets done, problem gets solved—and we don't have to bear the concomitants of such work. That is why we are not to ask for anything except the highest, because everything we ask for and get must be paid for—everything has a price of its own. What is the use in asking Master to make you a king and then finding yourself miserable because of the burdens you have to bear? So don't ask for anything. Whatever is necessary will happen automatically, and you will find that the attendant troubles and problems are avoided."

Dr. KCV then gave us each a plantain fruit and we ate it. The talk veered to the subject of offerings.

Dr. KCV: When a great man gives a fruit, it should be eaten and the seed planted. The idea is to propagate the fruit—let it grow, evolve. That is the idea. In those cases where it is possible, the seed should also be eaten so that it can grow **inside**—after all, the seed is the important thing, it contains the germ of life, the fruit is only the outer covering or protection for the seed. That is why offerings are made to the Lord at temples—to divinise and allow them to grow in an atmosphere of good. This applies also to the animals offered to the temple, such as an elephant, a cow, a bull, et cetera. They are to be first humanized on their evolutionary path. This is also the idea behind domesticating animals at home. The animals get humanized—they seek human company and cannot stay away from them. Look at the cat, the cow, even the crow! The dog is, of course, a common example. All these, by contact with humanity, get

humanized and evolve, or sometimes devolve, on their evolutionary cycle.

The same was the idea behind the offering of a woman to God—the *Devadasi*. Only, the priest generally used her. How terrible! The woman was offered to serve God by dance, music and by personal service, and to divinise herself thus by service. This has been degraded, and the women made a *veshya*. So you see, the idea behind all offerings is the same—to raise them higher.

(Laughing) Of course, sometimes the reverse takes place—the human being becomes animalized!

In this connection there was a reference to Circe who changed men into animals, each one becoming the animal which he most resembled.

Dr. KCV pursuing the thought developed, pointed out that this is also the idea behind the *vaahana*. Each God had a particular bird or animal as his *vaahana* or vehicle. The animal is divinised by coming in contact with the Divine.

2 November 1965—Tuesday

Took Mr. B to Dr. KCV in the morning for individual sitting. After the sitting was over:

Dr. KCV: Well, how do you feel?

Mr. B said that he had some strain previously between the eyebrows and at the forehead during meditation. Today he had experienced more peace and relaxation.

Dr. KCV: Yes, but meditation should relieve strain. The mistake is in trying to concentrate. Real concentration comes after long practice of

meditation. If you try to concentrate, you get strain. The strain may be at the eyebrows, forehead, or even at the heart. The proper way to meditate is to bring the attention on the heart at the beginning of meditation—and then proceed. Don't try to concentrate. This is the best way. If you feel any strain or tension, just relax and try to **receive** the transmission from the Master. Don't make an effort. Just relax and receive.

Mr. B then said that in the evenings when he sits and practices cleaning, and imagines the samskaras going out of the body from the back, shoulders, et cetera as smoke, he feels a tingling sensation on the skin in those places and also on the forehead near the hairline.

Dr. KCV: Yes. That is normal. Tingling will be there. Even in the forehead. In fact that is the point from where our Master generally transmits!

3 November 1965—Wednesday

Went to Dr. KCV for individual sitting. As I entered the hall I heard Dr. KCV excitedly telling Mr. B, "So that is the karma, is it? God is to be born as man so that he can go up in the higher Godhead. What rubbish. This is what I call Rasputinism."

We went in for the sitting. Twenty minutes or so. I was completely unaware of anything. Fell forward several times. After sitting I asked Dr. KCV, "What is the purpose of an *avatar*?"

Dr. KCV: What is stated in the Gita! '*Parithranaya Sadhunam: Vinashaya Cha Dushkritam: Dharma Samsthapa Narthaya Sambhavami Yuge Yuge.*' (To protect the righteous,

to destroy the evil and to (re-)establish dharma, I come again and again.) I have not stated it. Lord Shri Krishna has himself declared it! Note it carefully. *Parithranaya Sadhunam*—to protect the sadhus, that is the good people. Why? Because they are the people who carry out the *dharma*. Remember, God is *dharma*, and man is to perform *dharma*. He is the *dharmi*; only those who live according to the way of *dharma* are sadhus. The Gita says—and the Lord will protect them. What is *dharma*? That has also been declared in the Gita by Lord Shri Krishna.

Nowadays, there is what I call Rasputinism all around us, thanks particularly to certain religions. They say, 'Repent and ye shall be forgiven.' Now a man can repent only when he has sinned. So he begins to think that a man cannot get close to God unless he is a sinner. So he sins, commits rape and murder, so that he can tell his god—'Look! I have robbed twice, raped so many women and I now repent'—and so he qualifies for liberation! That is it, isn't it? How can you repent unless you sin? Therefore God likes only the dirty people. Now tell me, you have seen a cow licking its calf—why does it do it?

Mr. C: Scientists will call it a reflex of the maternal instinct.

Dr. KCV: Yes, but tell me is it the instinct which makes it lick the dirt to clean the calf, or does it like the dirt and so cleanses the calf? It probably likes the dirt. That is what Rasputinism says. That is why Master is cleaning you all—because he likes the dirt!!

Returning to the question of the *avatar*:

Dr. KCV: We were talking of *dharma*. What is *dharma*? That has been declared by the Lord: '*Parithranaya Sadhunam*'—to protect the sadhus—but only so long as the man lives in the way of *dharma*—is the vehicle of the Lord! (turning to PR, "Remember what I said about the *vaahana*?") So that is one condition of *avatarhood*. *Parithranaya Sadhunam*.

Then the second condition '*Vinashayacha Dushkritam*'—to destroy the evildoer. You may tell a lie, or do some evil. That is all right. There are five things, five things absolutely necessary for the performance of *dharma*. They are *satyam*, *astheyam*, *aparigraha*, *brahmacharya*, *ahimsa*. These things are absolutely essential. Of course, the meaning may change from time to time, from one age to another. Even God sometimes sets the limits—but it is there. If you occasionally fall, you repent and it is all right. But if a man habitually and deliberately lies or cheats or preaches falsehood, says, "There is no God" and commits evil—then he must be destroyed. This is very important. The destruction of evil-doers. Gandhi said he hates evil, but not the evil-doer! The man who does evil, the evil-doer, he worships him as God incarnate in man, the Naranarayan!

Now take Hitler or Mussolini or Mao. Even Stalin, though Stalin, while first being with Hitler later joined the Allies. Had Hitler won, the whole world would have been under his heels. Who saved the world? Think of that. I am not talking for anybody; but these things must be thought over. Who founded the United Nations? An organization for world peace, or at least to prevent evil. The credit certainly goes to Roosevelt. And who defeated

Hitler?—Churchill! That was *Vinashayacha Dushkritam*! You remember what that man said in 1938 in the Munich meeting—"For God's sake, let us get out!"—the man with the umbrella, I call him! Chamberlain. Now, who are the *avatars*? Think these things over carefully. You must also note the action of the international court who tried the German war criminals—the International Court of Justice at The Hague. That court destroyed the evil-doers who escaped justice at Churchill's hand and at Roosevelt's hand.

There are three conditions which Shri Krishna himself has declared, and unless all are fulfilled a person cannot be an Avatar.

Take Shri Ramakrishna—*Parithranaya Sadhunam*, well I am willing to concede that—he raised a few of his disciples up. But *Vinashayacha Dushkritam*! And what about his great disciple? Whom I represent! (with a mischievous smile) It is not easy, you see, to be an *avatar*. All the conditions must be satisfied.

(Pointing to PR) He is a big officer. He has perhaps helped somebody. *Parithranaya...* (laughing) but does that make him an *avatar*? No! Because such things must be done for the good of a country, a nation, the whole world! Only then are the conditions of *avatarhood* fulfilled. I may find a man a job, or procure him a wife or a child—but that is not enough.

We have so many people claiming to be *avatars* today. But what can they do? Some there are who tell their disciples, "You do what you like, I will look after you"—the fellow may drink, commit rape, but the Guru will look after him!

Of such *avatars*, I can only say, '*Parithranaya Dushthaanam, Vinashaya Cha Suhridaam, Adharma Samsthapanarthaya*' (This is a twist given by Dr. Varadachari, and can be translated: "To protect the evil-doer, to destroy the good ones and to re-establish unrighteousness!") That is all!

So as Shri Krishna says repeatedly, as he says in Gita, '*Yada Yada hi Dharmasya...*' whenever there is danger to *dharma*, I come to root out *Adharma*. He comes for three objects to be fulfilled:

1) To protect the *sadhus*—those who live by *dharma*. Only then—if you live by the *dharma*! This question of *dharma*, it is very important. *Sarvadharmam Parityajya* does not mean give up *dharma*. What Shri Krishna really says is—give up the consciousness that you are the doer. An *avatar* must make **me** the embodiment of *dharma* — because He comes, as He says, '*Dharma Samsthapanarthaya*'—He must make me in the body of the Lord—the *Dharmakaya* in the beautiful words of the Buddha—or *Nirmaanakaya*, organized. That is the first purpose for which an *avatar* descends.

2) To destroy the evil-doers.

3) To re-establish *dharma*.

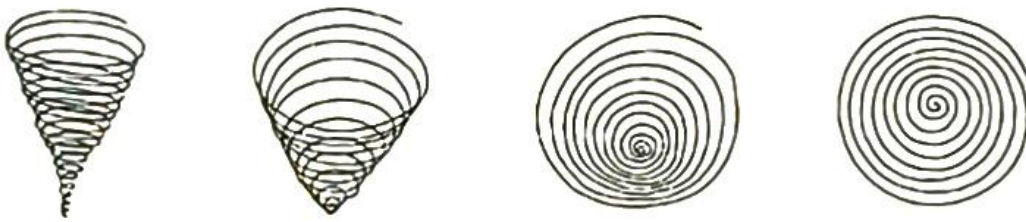
It is said that when war was declared, and the first shot was fired, Shri Aurobindo felt the pain in his thigh. He was guiding the whole thing!

There are many who claim they are *avatars*. Meher Baba, Sai Baba, Sathya Sai Baba and a whole host of Babas. That is why I refuse to address our Master as 'Babuji'! It reminds me of all these Babas!

5 November 1965—Friday

Individual sitting with Dr. KCV at 6:30 p.m. for half an hour.

Vision: All brilliant light. Then blackness descends from above until there is brightness with darkness above. I see a flower, a lotus, opening petal by petal at eye level. Then vertical whorl (vortex) starts and slowly springs into horizontal, facing me, the rings growing wider and wider.



Tingling on forehead over a circle two inches in diameter for about five minutes. Then the vision of Lord Shri Krishna in the centre of this circle, playing the flute. Then entire vision fades away—bright light pouring into me, mainly through the eyes and mostly through the right eye. After meditation, Dr. KCV asked me, "What did you see today?"

PR: Lots of brilliant light.

Dr. KCV: Right or left.

PR: Mainly through the right eye.

Dr. KCV: Hmm. (nodding his head)

7 November 1965—Sunday

Satsangh at Shri Viraraghavan's place.

8 November 1965—Monday

Mr. B, Appa (Shri Parthasarathiji's father, Shri

C.A. Rajagopalachari) and I for sitting with Dr. KCV.

9 November 1965—Tuesday

Went to see Dr. KCV. He was having a very bad cold and hence there was no sitting.

We discussed his article on modern religion which is being typed for publication. He pointed out the special feature re: untouchables and their origin.

Dr. KCV: The criminal aspect is something on which no one else has touched upon. Criminals, law-breakers, are outside the purview of other general laws, and they are therefore ostracised. This leads to a sort of excommunication.

PR: You have written that there are degrees of excommunication, individual, family, clan and even whole villages. How is this?

Dr. KCV: Well, you see, it is like this. Somebody commits a crime. He is socially ostracised. Now what if his friends or his family support him in his crime? Naturally they also suffer the same excommunication. The whole family is untouchable. If the whole community supports them, they also get the same punishment. That is what I mean.

PR: You have said that doctors and surgeons are, or at least were, considered unclean, though modern society has changed its views. Will you please explain this.

Dr. KCV: You see, when a surgeon is preparing for an operation, he scrubs himself, purifies himself so to say—therefore he is thought of as an untouchable! He needs a high degree of

cleanliness, of purity, to protect his patient. That is why this is so.

Take the priests. They are also untouchable as they also need a high order of purity.

So you see there are two kinds of excommunication—the lower and the higher. The lower, because of uncleanness or by virtue of dealing in unclean trades like leather et cetera, or because of criminality. The higher, because of the need for a high degree of cleanliness, purity.

These things must be properly understood. Then we see why society needs to create classes and orders of beings and orders of service. We must remember that castes originated from trades, avocations.

PR: You have also stated that in Hinduism there are no bars of caste or creed for spiritual initiation.

Dr. KCV: Yes. But what is meant is *Agamic* initiation. All the *Agamas* provide for it. But the man must **seek** it. Then he can be initiated. But Vedic initiation is not available to all. That is only for the *dvija*, the twice-born. For that, you must be pure, capable. Even in our own system, we don't refuse introduction to anybody. Whoever comes and asks for it, gets it. This is the *Agamic* initiation, or *Agamic* tradition. But the real initiation is a very different thing. It is not for all. One has to develop spirituality to a high level before that is possible. It is a matter of consciousness. One has to rise to a very high level before he is fit to receive the initiation into *Brahma-Jnana*.

(N.B.—I remember how on the night of

Saturday, 3rd April 1965, when I was accompanying Dr. KCV and Shri Viraraghavan on foot from our house to Shri Viraraghavan's house, I had raised the question of God being introduced into the aspirant during introduction to Sahaj Marg and had then asked Dr. KCV that if that were the case, should not further development and final emancipation be automatic and definite. The discussion progressed as under:)

Dr. KCV: There are various levels of initiation. The first initiation a human being may be said to receive in his *Namakarana*—the naming ceremony. Then comes his *Upanayana*—the *Brahmopadesam*. Now what *Upanayana* really means is opening the higher eye—*Upa* and *Nayana*! That is the real meaning—higher consciousness. Then we have the third initiation, the administration of the *Panchasamskara* and finally—in the *Vishishtadvaitic* tradition—the *Bharanyasa* or surrender. Each is a new initiation into a higher order of existence, an entry into a new field or level of consciousness. So you see, there are several levels of initiation and not just one.

Then development and emancipation are a matter of Divine grace. If this grace descends into an aspirant liberation could be even immediate.

PR: I have read in Ouspensky the repetition of the Biblical statement that many are called but few are chosen. Is this really so?

Dr. KCV: Yes, of course. All cannot hope for liberation, or even for a high degree of spiritual development in this life. Many are called. But who is to develop; who is to attain liberation; these are

matters of Divine Will. They also depend on the Divine plan of general evolution et cetera. Our duty is to prepare ourselves for the descent of Divine grace by purification of ourselves in all ways, physical, mental, moral et cetera—and wait for grace to descend into us.

10 November 1965—Wednesday

Individual sitting with Dr. KCV.

Vision: Immediately on completing the prayer, a face without features appeared. From the top of the forehead, a golden beam of rays radiated out into my heart. Brilliant light, concentrating into a rim of fire round the perimeter of the right eye. This lasted ten to fifteen minutes. Then utter peace.

After sitting was over, I asked Dr. KCV about the face.

Dr. KCV: That was the face of our Master. He was transmitting.

PR: But I could see no features, only the outline.

Dr. KCV: It shows that concentration has not yet developed sufficiently. You remember the story of Drona? The archery contest was to take place and the target was the eye of a fish which was fixed on a revolving wheel some distance away. Drona asked his pupils one by one what they saw. One said he saw the wheel, another said he saw even the spokes of the wheel, a third said he saw the fish. When asked what he saw, Arjuna said, "I see only the eye of the fish,"—and then Drona said, "Shoot."

15 November 1965—Monday

Went to Dr. KCV along with Mr. B. Since he was busy with Shri C of *The Hindu* and we had to wait nearly forty-five minutes, we sat in meditation in the next room. Later Dr. KCV gave us transmission for about twenty minutes.

Dr. KCV: Well, what did you feel?

B: I cannot say clearly.

PR: I felt a brilliant light for some time and then peace.

B: When I am so sincere, why do people harm me?

Dr. KCV: You must ask only God. How do you know you are sincere? You must take these things as tests.

X: But when somebody does harm to me, particularly somebody to whom I have been good, I get very angry. How to control this?

Dr. KCV: Get angry. It is not wrong. But don't get angry with poor men—get angry with God! Ask Him why He treats you like this. That is the proper way.

PR: He (meaning B) will not steadily sit for half an hour, but meditates only for a few minutes at a time and claims he has wonderful effect. But he won't be steady.

Dr. KCV: (To B) That is wrong. You must sit for half an hour. The best thing is to buy an alarm clock and set it half an hour ahead when you sit for meditation: Get up only after the alarm has gone off. Master says we must really sit for one hour, but to save you poor fellows trouble, we say

sit for half an hour; and now you want to cut that down to ten minutes, and five minutes.

B: But it is Master himself who makes us sit down and get up.

Dr. KCV: That is very nice! Put the blame on him! Now, why do you sit for meditation? You want peace, or happiness or whatever it is. You can't get it unless you sit in meditation. So you must sit. Now, when you sit you hear all the sounds more clearly, small things become prominent—you have to sit long enough until you hear the real sound—the soundless sound—the Voice of God!

Now think what happens when you want to listen to a favourite programme on the radio. You wait for the correct time—and also spend time tuning in correctly—and if there is static or other disturbance, you still listen to your programme with concentration, forgetting all other disturbances by a conscious exclusion of other extraneous disturbances. That is what happens here also. You must try and sit in the same place, at the same time every day, as far as possible. This helps to prepare the mind for reception of transmission. Regularity is of very great help as this mental attunement, or preparation, helps meditation to be fruitful. Otherwise, much time is spent in the preliminary stages of thought exclusion, and receptivity or sensitivity takes a long time to develop.

If a regular place and time is not possible because you travel a great deal, then you must sit at some time of the day suitable to you—but you **must** sit for half an hour at least! If no time during the day is at all suitable, then sit in meditation

just before going to bed. That is the best. But don't let it become mechanical.

B: Sir, on some days the transmission received during meditation is very powerful, on other days one hardly feels anything. What should I do?

Dr. KCV: You just sit. The rest will be taken care of by the Master. After all, you don't get the same reception in your radio set always. It is a question of developing the sensitivity. This can be done only by regular practice. After all, meditation is Yoga—union with God; and do you want *Gaja Maithunam* now? You can't stand it. Remember what happened to Parvathi. Have you read the *Kumara Sambhava*? Read it. There Kalidasa tells you what happened to Parvathi. She wanted a child. The union lasted one thousand years and she couldn't stand it, she shouted to Lord Shiva to let her go, and he had to let out all his creative force into the Ganges! So God-union is not easy. We can't stand it. We have to prepare ourselves for it—so you must sit for half an hour minimum every day, you understand.

B: Yes sir, I shall sit before going to bed.

Dr. KCV: You know what real *viryam* is? Read the *Kena Upanishad*—only a knowledge of the Self leads to that force *viryam*!

[Ref: *Kena* II-4, *Aatmana Vindate Viryam Vidyaya Vindate Amrutam*, which translates as follows: "From the Atma comes virility; knowledge gives immortality."]

16 November 1965—Tuesday

Shri Viraraghavan, B, Appa and I all had sitting with Dr. KCV. After meditation was over Dr. KCV

asked us how we felt.

B: Today, I felt only about business—the whole session was only full of business.

Dr. KCV: Good.

B: Can a person who is practicing meditation lose his temper?

Dr. KCV: Why not? There is really nothing wrong in losing one's temper; but it does matter what you are losing your temper over. Why should you not lose your temper over the action of an evil-doer?

What has Master said in his latest issue, in the current issue of *Sahaj Marg*—*kama* and *krodha* are divine! This does not mean I should get annoyed over everything and desire whatever I see. No. What it means is that I should have *kama* for God and *krodha* for evil. I must have *Brahma-kama* or what we say *Brahma-shabda*, *Brahma-sparsa*, *Brahma-rasa*, *Brahma-rupa*, and *Brahma-gandha*. That is what we should desire. Take *Brahma-sparsa*. What was Shri Krishna's embrace? The Divine embrace. That is what it was. Now I wondered why Master said this about *kama* and *krodha*. Then one day suddenly I got it—a clue from the Vedas. The *japa* we are enjoined to do every day, but now once a year is considered enough. That too not one thousand and eight times or even one hundred and eight times, but often twenty-eight times only or even less! The *japa* which says, 'It was done by *Kama*, it was done by *Krodha*,'—'*Kamo Karsit, Manyur Akarsin*.' [Taittiriya Aranyaka 10.61, 10.62] that is what it says. Master has not said it, the Vedas have said it!

After some general chat, I asked Shri Viraraghavan whether any Mission publication was available in Tamil.

Shri RV: Yes, the *Satyodayam*.

Dr. KCV: Yes, but it is all over. Mr. D has used all the copies for Tiruvannamalai. I may have a few copies left. You know, it was saved from the rubbish heap! Somebody had stolen the copies and they were being sold as waste paper!

PR: Master once told me at Shahjahanpur that Shri Lalaji had left a large number of manuscripts (indicating with his hands a pile about a yard high) but most of these had been lost and only a few of his works were left. After Shri Lalaji attained samadhi, many of his papers were found in shops selling waste paper.

Dr. KCV: Yes. Now why does this happen? Why do great manuscripts get lost?

PR: The Tibetans have a theory that all esoteric literature is hidden, and when the proper time comes, the 'finders of hidden texts' as they are called, come and find or rediscover them.

Dr. KCV: (ironically) Yes. The Theosophists say everything exists in the *akashic* record. But why do these things get lost or destroyed? You know much of Vedanta Desikar's works have been lost—at least that is what his followers say. But what really happened was that they were deliberately destroyed. They were too radical to find acceptance even among his own followers and so they were destroyed. That is what has happened time and again. The higher was deliberately destroyed!

Then Dr. KCV went on to say how anger could

act on the other man as a shock and have a good effect on him.

Dr. KCV: Sometimes shocks are necessary. (Looking at PR) You remember what Totapuri did to Shri Ramakrishna? Do you remember it? He asked him what he was praying for, to whom he was praying—and Shri Ramakrishna said he was praying to Kali. Totapuri struck him on the forehead with a piece of glass—it was a great shock to Shri Ramakrishna but it woke him up.

Now notice where he struck him (pointing to the top of his forehead). That is the *Chit-Lake*. We don't touch the *agna chakra*. From here (pointing to the heart) we go straight to the *Chit-Lake* like this (see sketch), not even straight up!



In the Gita, Shri Krishna says, "*Bhruvornmadhye*," but we don't do it. Master has said this several times. This is a deliberate misdirection like *Sarva Dharman Parithyajya*. It should really be *Sarva Adharman Parithyajya*. The *agna chakra* is a point of downward motion! So we avoid it. These

things are not known. I get clues like this, hints from above; but I don't talk about these things.

You know what the *Chit-Lake* is like? It is absolutely transparent. Once Master asked me to transmit to him at that point. You know what I saw? Jewels! Nothing else. Brilliant, transparent, rosy jewels! The Buddha had it, and Master. I have not seen it in anyone else.

Today I was touching that point for all of you.

20 November 1965—Saturday (Hyderabad)

In Hyderabad. Master arrived from Vijayawada by Puri Express. Met him at station. Satsangh in Shri Kumaraswamiji's house at 6:30 p.m.

21 November 1965—Sunday (Hyderabad)

Morning satsangh at 6:30 a.m. Later Master went to the house of Shri B, another local preceptor, and a Deputy Superintendent of Police. All abhyasis assembled there at 2:30 p.m. Till 4:30 p.m. there was a question-answer session, about thirty abhyasis being present. Babuji and Shri Ishwar Sahai answered the questions. The questions were asked largely by people introduced to Sahaj Marg since yesterday or by people who wanted clarification prior to getting introduced. Babuji gave the answers assisted by Shri Ishwar Sahai.

Q: Sir, what is God?

Master: God is God! (laughing) What else can be God?

Q: What is Sahaj Marg?

Master: Sahaj Marg means the easy path—the natural path.

Q: Sir, could you tell me a little more about it.

Shri IS: In olden times there were many kinds of Yoga. Patanjali studied the various Yogas, classified them and brought them together in his *Yoga-Darshan* where he refers to the whole thing as just Yoga. In this Yoga of his, he has referred to eight steps or practices and therefore his Yoga is called the Ashtanga Yoga. The eight steps are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. Now this is the Yoga as ordinarily known.

In our Sahaj Marg, we think it is not necessary to start from the very beginning, *Yama*. In this *sanstha*, we believe that the first five paths, up to *Pratyahara*, are all connected with the physical body and form that part of Yoga called Hatha Yoga. Therefore we don't take them up. Our system is the Raja Yoga, which takes up only the last three steps, those which have to do with the mind, namely the *Dharana*, *Dhyana* and *Samadhi*. So in Sahaj Marg, we take up only the last three steps of the Ashtanga Yoga of Patanjali.

There too, we begin with *Dhyana*—meditation, and from there go to *Dharana*—concentration, and proceed to *Samadhi*—absorption. We do not start with *Dharana* or concentration as Patanjali does. We believe that meditation leads to concentration.

Now it is like this. We meditate on the heart; we get the idea of the heart and think about it, that is *Dhyana*. If the idea goes away, we bring our attention back to the heart. So that after some time, say three months or more, of practice, a

certain continuity of thought begins to be established: The mind does not wander so much. The thought of the heart remains for longer and longer periods—and then is *Dharana*. At this stage begins the absorption of the mind in this one thought. We may not be aware of the single thought or even of its continuity—that is, conscious awareness may not be there but it is there all the same. When that happens, we have arrived at the stage of *Samadhi*. It is very easy and that is why it is called the easy path—the Sahaj Marg.

Q: Sir, what is Sufism?

Master: The Sufis also follow a method for realisation. The word *sufi* really means 'wearer of blanket'. It comes from the Persian word *souf*—blanket.

Q: They say it is a very easy way, the way of the Sufis.

Master: What is difficult about Sahaj Marg? Can anything be easier than this?

Q: Sir, what are the signs of progress?

Master: You will know it as you progress. The general signs are peace, *shanti*, and a lessening of the intricacies of the mind.

Q: Sir, in your system how long does it take to achieve God realisation?

Master: It depends upon you.

Q: But for an average man, Sir, can you say how long it will take?

Master: First define an average man. Then I will tell you! Tulsi Das has said that *Ram Darshan* can be obtained in twenty-four hours! It all depends

on you. The degree of restlessness and craving for realisation is very important. If the craving is there, progress is fast. You must feel a restlessness and a craving for God. And if this is so strong that nothing else matters, then God can be realised very easily and soon.

Q: Sir, what are the different stages in the progress towards the goal?

Master: I have just said it—peace, *shanti*, a feeling of lightness.

Q: But Sir, to use an illustration, when we travel from here to Bombay by train, we get various stations such as Worli, Sholapur, Poona et cetera. And in our journey, when we pass these stations, we know we are on the right way. Is there something similar by which we can judge our spiritual progress?

Master: As I have already told you, you will feel peace, *shanti*.

Shri IS: (intervening) Your talking of stations and stages is misleading. If you think like this, it means that you **must** pass through them. But this is not correct. You need not pass these stages.

Q: But Sir, when you travel to Bombay...

Shri IS: Yes, but you need not travel by train, you can fly to Bombay! (laughter)

Q: Yes. I see the point—and the Sahaj Marg flies you there.

Q: Sir, what is transmission?

Master: It is the transmission of Divine. In English it is not easy to understand it. In Sanskrit it is called *pranahuti*—then it is easy to know what

it means. But the English word is not incorrect.

Shri IS: (intervening) *Pranahuti* is defined as the process by which the Master uses his own psychic powers to awaken the dormant psychic forces in the aspirant.

Q: Sir, are there any restrictions?

Master: It is better to eat food that is *sattvic* as far as possible. The important thing is that there should be no force on the mind. The main thing is to slowly control the mind toward moderation. And the main thing in our Sahaj Marg is to control the creation or production of thoughts.

Q: Sir, after practicing for some time, how are we to judge our progress towards the goal of God realisation?

Shri IS: Once we were all small children. We were maybe five years old, or six years old. Today we are all grown up, all old people. None of us feel the changes that have taken place. We don't remember how we grew up. But suddenly we find we are as we are.

On the path to God realisation also it is the same. We are not conscious of the progress we make. But it happens very often that our friends or associates who see us after some time, say after three months or six months, see a change in us. We cannot see the change or progress in ourselves, but our friends and associates see the change. This has happened in the case of most of our abhyasis.

Q: Sir, are there any formalities in commencing this practice?

Master: No. Anybody can join. We have a

centre here, and there are people to guide the aspirant.

Q: I understand that, Sir. But these people (meaning the preceptors) are there to guide the people who are already practicing the system. But should you not do the introduction to Sahaj Marg yourself?

Master: If you want me to do the introduction, I have no objection, I can do it. But they can also do it—they are there for it.

Q: Sir, but can they do it in the same way that you can do it?

Master: Now what can I reply? If I say something you will say I am praising myself.

Shri IS: The powers the preceptors use in their work are only the powers of the Master. There is thus no difference.

Q: In the Gita it is said that the concentration should be on the point between the eyebrows?

Master: Yes, but I start with the heart.

Q: I wish to understand this, Sir. In the Gita he says, raise it from the heart to the centre of the eyebrows and thence to the head. Why is this so, and why don't you follow it?

Master: There are many centres. What you quote is not one method but really it is three different methods. But I start with the heart. That is our method.

Q: Sir, you said that in this system of Sahaj Marg, the mind is to be slowly controlled. Which is more subtle, the mind or *prana*?

Master: *Prana* is more subtle. There is no mind without *prana*!

Q: But in the Upanishads, talking of the various *koshas*, it says "*Annam Brahmeti vyajanat, Pranam Brahmeti vyajanat, Mano Brahmeti vyajanat*," in that order. This means therefore that the mind is subtler than *prana*. How is it that the Upanishads say one thing and the Gita another?

Shri IS: You see, it may be that because all *vasanas* and *samskaras* settle on the mind, it is less subtle than *prana*.

Q: Sir, can we practice independently? Suppose we read about your system and practice it, will we succeed in our attempt at God realisation?

Master: There will be some progress. Of course that is certain. But after a certain stage you will find that you are practicing sincerely, but there is no progress. Then a Master's guidance becomes necessary.

Ouspensky, a Russian philosopher, says that at a certain point there is a curve, and when you reach that point, you come back to the point from where you started. Unless the Master raises you up at that point. Of course the style of his writing is different but what he says is correct. It is in his book, *In Search of the Miraculous*. So a Guru's guidance is absolutely necessary.

Q: How to find a Guru or Master?

Master: It is easy. When there is the craving and you cry for the Master, he will come to your door! It is the Master's duty.

Q: Sir, how do you do the transmission?

Master: I request you to do your work, and I will do mine.

Q: Sir, are there any rules to be followed when doing meditation?

Master: Only one or two rules. You must practice in the morning, again in the evening, and prayer at night. At least once a week you must join satsangh with your preceptor. That is all.

Q: You prescribe half an hour for meditation, Sir?

Master: No. I prescribe one hour; but people tell me it is quite difficult. So I say, do for half an hour. The thing is to fix a time and do it. Say fifteen minutes or twenty minutes, and do it. But not less. You must sit for this minimum time and slowly bring it to one hour. When you can sit for one hour, you will find that after five or ten minutes rest, you can sit again for one hour!

Later there was a public meeting and Shri Ishwar Sahai addressed the gathering. He talked about Sahaj Marg. When talking of God, he mentioned the following:

People frequently ask, what is the difference between man and God. Now my Master told me once about this. Take the earth, and the air surrounding it. Scientists say that the air is the same fifty miles high. Now the air near the earth is heavy, dense and impure. As you go up, the air gets lighter and purer, and finally at the top it is very light, pure and subtle. Then you reach a level where the very existence of the air is in doubt. The air is the same, but the difference is one in degree of subtlety and lightness. This is exactly the same where the difference

between man and God is concerned. Both are the same. Man is heavy; gross and impure, while God is extremely light, subtle and pure.

22 November 1965—Monday (Hyderabad)

To see Babuji in the morning. Missed satsangh. Telegram from Narayana, Dr. KCV's son, to say that his mother is serious—paralytic stroke. With Master till about 12:30 p.m. Then he left for Shri Joga Rao's house. I took leave of him and left for Delhi in the afternoon.

24 November 1965—Wednesday (Delhi)

Letter from Appa at Delhi conveying sad news of Mrs. Varadachari passing away yesterday morning. Conveyed the information to Shri S.K. Rajagopalan. Left for Bareilly at 5:00 p.m.

25 November 1965—Thursday (Delhi)

On return from Bareilly, went to see Shri SKR, but he did not turn up. In his absence spent about one hour with Shri C.

26 November 1965—Friday (Delhi)

To see Shri S.K. Rajagopalan. He was very sorry about Dr. KCV's bereavement.

Shri SKR: B came for satsangh on Wednesday. After the satsangh I asked him whether you had given him any message for me. He then handed over your note. I knew the message. You see early Wednesday morning Master appeared to me and said—'I am sorry to tell you we have all to prepare for a condolence meeting shortly.' So I knew what it was about.

Then had a sitting.

Returned to Madras on Saturday and left for Tirupati by 5:00 p.m. bus with Appa and Shri C.

28 November 1965—Sunday (Tirupati)

Called on Dr. KCV. He is a real *sthitaprajna*.

1 December 1965—Wednesday

Evening sitting with Shri Viraraghavan.

5 December 1965—Sunday

Satsangh as usual.

14 December 1965—Tuesday

Dr. K.C. Varadachari returned to Madras. Went to see him at 6 p.m. Discussed his Delhi programme—he is scheduled to leave on 23 December 1965 by the Southern Express. He is still doubtful if he will go, and even if he goes he may not stay for the second half of the programme—the seminar. He is worried about his father and does not want to be away for fifteen days at a stretch.

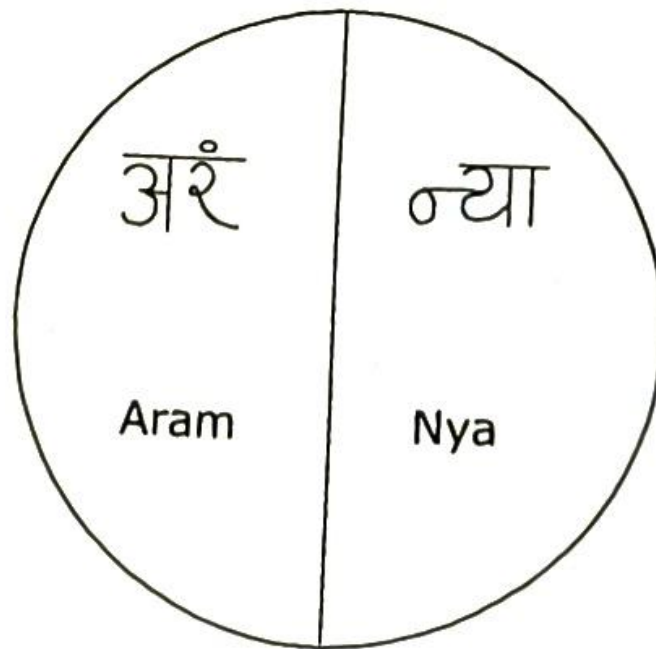
Dr. KCV: Then there is the difficulty of Hindi. Those people want Hindi to be used, as we (Tamilians) use English in our Tamil conversation. How can we substitute Sanskrit by Hindi? Even Sanskrit is bad enough—most people who profess to know it don't understand it. Even a word like '*Brahmacharya*' is not correctly understood. There are three interpretations of this word in the Chandogya Upanishad—and none of these have anything to do with continence!

You must really read the Upanishads if you want to know these things. Try to understand them.

There is no use in just learning up by heart and repeating it.

Take the word *aranya*. Our learned Pandits tell us it means forest. They therefore ask us to go away to the forest and build a hut and live there. But the real meaning of *aranya* is something entirely different. It is like this *aram* and *nya*. *Aram* means duty, *dharma*; and *nya* is *nyasum*—renunciation. Therefore what is meant is *dharma* and renunciation. The real sense is that the practice of yoga should lead to *aranya*, that is to *dharma* and renunciation. The *aranyakas* are at the end, the Vedanta—that is, all spiritual pursuit should culminate in the *aranya*, i.e., in *dharma* and renunciation—not in a hut in the forest!

I was talking to some learned people this afternoon and I explained this with a diagram.



Now, what have you in the middle? The thing is a representation of the Madhyamikas—the Buddhists. They followed the path between the two, between *dharma* and renunciation. And where did

it lead them? To *Sunya*, *shoo + nya*; again *dharma* and renunciation! The 'S' became 'Sh'—the meaning is the same. Buddha knew this, but later Buddhism degenerated into the *Sunya Vada* as it is practiced today and Buddhism fell.

As J. Krishnamurthi says (and this, in my view, is his greatest contribution), institutionalised religion cannot help—it is a failure. Power corrupts, and absolute power corrupts absolutely! So when an institution grows around what were originally only spiritual ideas, beliefs, then the spirituality disappears. When the Buddhists had the idea of *Dhammam Saranam gacchami*, it was good; *Buddham Saranam gacchami* was even better; but when *Sangham Saranam gacchami* came, it was all over with them.

So you see, *aranya* means something totally different from what our learned Pandits understand of it. In Tamil you have *aram*—duty, the Arathuppal of the Kural! In Greek the word is *arate*. It is all the same. The mistake our people made was in deriving *aranya* from *arani* which is the word for *samith*—wood—and so they equated *aranya* to forest. Now how many people know this thing—or care?

We then had meditation for half an hour. Shri Viraraghavan, who was with us till then, left. Then a new gentleman, a classmate of Shri B of Hyderabad came to see Dr. KCV. He is Mr. C, a teacher of chemistry.

Dr. KCV: Are you interested in spiritual matters?

Mr. C: Yes.

Dr. KCV: What do you know about these things? Can you tell me something of your biography—your knowledge of these matters?

Mr. C: I have been interested in these matters from very early in life. Do you know of Swami Siddhesvarananda? He was my father's student. I have therefore been steeped in Ramakrishna and Vivekananda literature from a very early age.

Dr. KCV: What did you feel when you read these people, these great people?

I will tell you what I felt when I first came across Vivekananda's works about forty-five years ago. My heart was churned; and I was caught up by him! Even today it persists. Did you feel it? I have read all that literature, all of Vivekananda's works, Ramakrishna's biography by M. In fact that was my introduction to these things.

Later, Shri Aurobindo crossed my consciousness when a set of eight volumes of the *Arya* came into my hands. He was a great man, a very great man. I believe he went deeper into these things than Ramakrishna or Vivekananda did. Ramakrishna experienced the highest, but only in trance. What he did or said later was only the memory of the experience, not the real thing itself! With Shri Aurobindo the reality was there—it was not necessary to go into a trance. His Yoga is the synthesis of life; the mental and the supramental.

Shri Aurobindo was able to express in language what is really not capable of description. That was his greatness. I believe there were times when he transmitted. But the mistake he made was to try to get the Divine force to work on lower levels. That was where he failed. The highest force

can only be used for the highest work. It will not do anything on a lower plane—it refuses to do it. Shri Aurobindo wanted to use the Divine force to purify material things and that is why he failed. You must understand this—that the highest will not work at lower levels, it will refuse to work except at the highest plane. The Aurobindo Mission has done good work. But then finally Shri Aurobindo himself got caught in the Mother business!

Please understand that I am not criticising him, or Ramakrishna or Vivekananda. I have the highest admiration and respect for them, and for Shri Aurobindo. I think he did a great deal—more than anybody else in fact—but the failure is there. In fact, if I can save him, I would do so.

Later in my experience came Ramana. I believe his influence did not extend beyond the boundaries of his ashram. He was able to help, in some degree, people who went to him. But more than that, I don't think he was able to do much.

Then came J. Krishnamurthi. I have had a very close talk with him. His greatest contribution perhaps is his condemnation of institutionalized religion. Then came Ramatirtha and later still, Shri Ramanuja. Every one of them contributed to my spiritual growth—mostly Shri Aurobindo and Shri Ramanuja. Finally, of course, came along Shri Ram Chandraji, our Master.

I am just giving you my biographical sketch to show you how the inner development came about. My studying philosophy has nothing to do with this.

Now, in all these systems, the Yoga abhyasa was aimed at achieving a link with the Divine! Mark

this, people spent whole lives and yet did not achieve this.

In our system the very first step is this very same Yoga—the linking up with the Divine! It is like a marriage, a Hindu marriage, where the marriage is sudden, and afterwards the husband and wife slowly grow into each other until a final fusion of the two takes place. The figure of the Ardhanariswara is a representation of this fusion of the two.

In our system this is what is done, God is introduced into the aspirant. How this is done, I do not know. But my Master is able to do it, and he has prepared people who are also able to do it. You can feel and experience this if you sit down.

Once the union with God is established by introduction, then the growth takes place automatically until the person is in due course transformed into a Divine being. It takes time; but not in astronomical figures. I think a person can achieve cosmic consciousness in about four years. I am not saying the minimum time, but what I think is the maximum. Of course it can happen earlier, this unfolding of the cosmic consciousness. People talk of liberation. But what do you understand by liberation? If it is only freedom from physical rebirth, it is a small matter. In our system Master has stated that there are twenty-four or twenty-five rings representing stages in spiritual evolution. Liberation, in the sense of freedom from physical rebirth, is achieved when one and a half rings have been crossed! So you can see there is a great deal more in liberation than what is commonly understood by it.

People can be prepared to do our Master's work in about three years. They are brought to a particular level and then they are able to do this. In our Mission (It is wrong to call it a mission, but you understand the meaning. It is a very loose thing. We have no organisation as such.) this is the work. "There is no institution except the self, no dogma except experience, and no experience except the highest." We have no miracles here, no trances. We believe these things to be impediments to progress.

That is the difficulty with all these *mutts*. I don't mean the Ramakrishna Mutt, or any particular Mutt, you understand; but the moment there is an institution, the whole thing fails.

PR: Many people ask why, if the Supreme force is all-pervasive, it does not liberate everybody everywhere all at once?

Dr. KCV: Material things are in various forms, various planes as it were, of existence. You have the solid form, the liquid, the gaseous. Then again you have matter in molecular, atomic and even electric or electronic forms. Each form is on a particular plane and obeys certain set laws applicable to that plane. Development of material things can only be according to these laws, which are in reality Divine laws. And the very destruction of matter may be necessary for that particular form to enter a higher level.

Take the human body. Why do you think the body is necessary for the development of the spirit? In fact, there are schools of thought where it is believed that only after the body is cast off can the spirit achieve liberation. So in such systems

death is a necessary pre-condition for spiritual liberation.

In the Gita you have the trinity of the object of enjoyment, the enjoyer, and the initiator of that enjoyment: the *Bhoktha*, *Bhoktaaram*, and *Prabhus*. Shri Krishna says, "I am the enjoyer." "*Aham hi sarva Yagnaanam Bhokta*." Then what are we? We think we are the enjoyers. Whereas God says that He is the enjoyer, and the field or object of His enjoyment is the whole universe. So what are we?

Shri Ramanuja evolved the philosophy, the thought, that we are the body of the Lord! That is, the Lord works in and through us; we are His instruments. So in reality we are only observers of His enjoyment. You see this? Therefore, we have really nothing to do. We allow Him to carry on His work.

That is why in our system there is a very great difference. All other systems depend on the efforts of the individual himself. In our system it begins with God—at the opposite, the Higher end! He comes to us at introduction. That is where the other systems fail. It is all perfectly right to sit down and pray, saying I am ready, I am ready. What earthly use is it?

"Barkis is willing"! But what about God? So you see you have to be introduced to God, and who can do this? Only one who knows God. Nobody else can do this for you.

As I already told you, in our Sahaj Marg, our Master has done this, and trained preceptors who in turn can do it. This is the greatness of that man!

18 December 1965—Saturday (Tirupati)

To Tirupati by car to have darshan of the Master. He had arrived earlier from Bangalore, escorted over the last stage from Pakala by car by Shri B. We reached at 6:00 p.m. Shri C, Mr. D, Mr. E were others from Madras who had already arrived.

Satsangh at 7:00 p.m. Later Shri Viraraghavan, Shri F and Shri G, all arrived by 9:00 p.m. bus.

19 December 1965—Sunday (Tirupati)

Master took satsangh at 7:00 a.m. At 10:00 a.m. Master opened the newly constructed Yoga ashram building near Kapila Tirtham. Traditional Vedic *Graha Pravesam* ceremony was performed; Shri Seshadri, preceptor, officiated as *Yajaman*. Speech by Dr. KCV. One important point he made was in reference to the sloka *Purnam adah; Purnam idam*. ("That is whole; this is whole.") which signified that God, in his infinite aspect, was as capable of filling a man completely as of filling the whole universe!

After that we had half an hour satsangh in the hall. Evening satsangh at 7:00 p.m. at Dr. KCV's place. Appa told me of Master's definition of a wise man—"A wise man is one who can foretell the result of his actions."

Shri B arrived 3:00 p.m. from Salem.

20 December 1965—Monday (Tirupati)

Morning satsangh by Master at 7:30 a.m. in Dr. KCV's place. Evening 5:30 p.m. Satsangh at ashram. After satsangh Dr. KCV requested Shri

Ishwar Sahai to say a few words to the assembly. I extract below his speech, in his own language as far as that is possible.

Shri IS: People pray, or do puja or follow other practices mainly because they are told they must do it, or because it is tradition. Their fathers and grandfathers did it, and so they must also do it. Having begun these practices or pujas, they continue with them because they are afraid that if they stop them—the puja or other practices—they may get some trouble, or their children may suffer, or something like that. That is why they do these things.

Now, that is not real prayer. Anything we do must have a purpose. So our prayer, to be effective, must also have a purpose. So before we take up prayer, or Yoga, or anything like that, we must decide for what purpose we are going to do them. And therefore prayer must have an aim, and that aim must be only realisation.

Now, what is realisation? Most people don't know what this means. Some people think that when they have a feeling of peace, of *shanti*, that is realisation. Some people think that if by their practices they get some happiness, that is realisation. But all this is not correct. Realisation means to become all that God is, and to have all that He has; that is, to become Divine! That is what realisation really means.

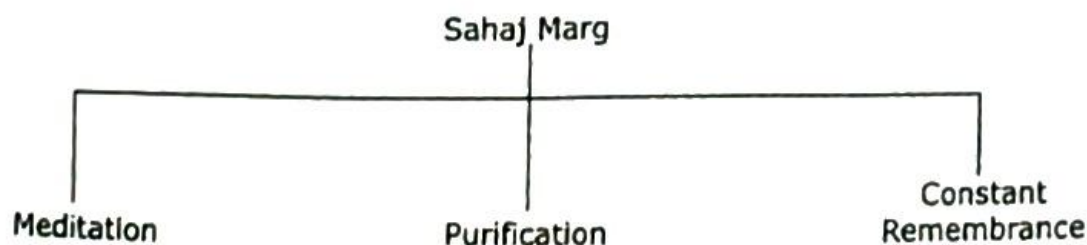
In our *sanstha*, the Sahaj Marg, we do this by control of mind. We believe that physical methods cannot lead to this realisation. Only the path of the mind can do this. So we practice meditation. So the first thing in our *sanstha* is meditation.

Next, we have a process of cleaning, of throwing off of our samskaras. Good and evil, happiness and sorrow, these must come to every one of us, because they are the result of the samskaras of our past actions. So we follow this cleaning process to throw off these samskaras. It is a process of self-purification.

Then we have, thirdly, the process known as Constant Remembrance.

The mind is the thing that troubles all of us, now going this way and now that way, wandering where it will. But we should not be sorry for this, because without this wandering of the mind there would have been no evolution. It is the wandering mind that makes evolution possible. So the mind must be there, but its working must be controlled. But it must not be forced or blocked, as that will not help us. Only, we must give the mind work to keep it occupied, so that it does not wander. And what is the best thing the mind can be occupied with? It is the thought of the Divine. When it constantly thinks of the Divine, then we have what in our *sans̥tha* we call Constant Remembrance.

These are the three important things in our Sahaj Marg I wanted to tell you about.



21 December 1965—Tuesday (Tirupati)

Morning satsangh taken by Shri Ishwar Sahai. Left for Madras after lunch.

On 18 December, during the first satsangh we attended, I had seen Master's face in meditation with four bright suns decorating his face, two where his eyes should be, one on the top of the forehead and one on the point of the chin. I was asking Appa whether the transmission could emanate from chin also. It seems he asked Master about this, and Master replied that the whole body being Divine, transmission could be from any point.

23 December 1965—Thursday

Dr. KCV arrived last night from Tirupati. Went to see him in the morning. He has cancelled his Delhi trip.

Went in the evening with Appa for meditation.

24 December 1965—Friday

Took B, a friend of his, and Shri C to see Dr. KCV. Shri Viraraghavan was also present.

Dr. KCV: Mr. B, did you say? Well, obviously you are interested in spiritual matters. Have you been doing anything so far?

Mr. B: Nothing much. I have been very impressed with J. Krishnamurthi's ideas. I have also been practicing meditation under the guidance of Swami Poornananda at Bombay.

Dr. KCV: What is it that has most impressed you in the ideas of JK?

B: What has appealed most to my way of thinking is his idea of a choiceless reality.

Dr. KCV: What do you understand by that?

B: As I understand it, I think what he means is that truth is one, and wherever there is the question of a choice, then that is not so, that cannot be the truth.

Dr. KCV: I don't agree. There can be many truths. Also, there can be many levels of truths; so you can see this idea of his is not correct. *Ekam Sat—Vipra bahudha vadanti!* ("The Truth is one. Wise men speak of it differently.) Obviously the word 'Vipra' there is wrong! Is it not so? They must have been fools, those *Viprahs*! All right tell me more about yourself.

B: Sir, after a great deal of thought, I have divided my whole being into three compartments. One compartment includes money, all that money can buy, everything related to money, property, possessions et cetera. The second compartment contains all that I have personally classified as racial, that is, all factors of my life such as arise as a result of my race, blood, caste et cetera. The third compartment, the one related to sex and containing all aspects of life connected with sex, namely sexual activity, parentage, family ties, and so on.

I have realised the futility of money. I know and have realised the instability of all that money can provide—the ephemeral nature of such things. I know money cannot buy or provide the real things of life, by this I mean things such as happiness, contentment, wisdom et cetera. This futility of money I have certainly realised.

I have also realised the futility of all that I have labelled 'race'. But being a bachelor, I have had no

sex experience and so I am not able to decide about it.

Dr. KCV: Very good. So you have realised the futility of these things! (laughing) But why do you think these things are futile? After all they are also needed for our existence. I don't agree that anything is futile. Everything has a use. It all depends on how we make use of these things. You see, all matter is created for a purpose, and all are evolving to higher levels of existence in accordance with fixed and immutable laws of the universe. They all have a purpose and serve a purpose too. The Divine is in all of them. But more divinisation becomes necessary if they are to develop to the next higher level. Minerals develop into primary organisms, then into plants, then into animals, and finally into man. That is supposed to be the course of evolution. Now the Divine, being by its very nature omnipotent, omnipresent, omnipervasive, exists in all of these things; but if life is to evolve from one stage to the next higher stage even, then extra divinisation is necessary. In man this takes the form of spiritual abhyasa, yoga, et cetera.

Well, you said you had practiced meditation. What result did you achieve, if at all?

B: I practiced under Swami Poornananda, but not for very long. I did it according to his instructions, but I had no results—only a sort of dullness.

Dr. KCV: How did you meditate? What was the technique? Did you meditate on any form, any particular god?

B: No. That is repugnant to me. I can't have a limit set on God. After all Reality is one—how can I

meditate on a form?

Dr. KCV: Yes, I agree with you there! Reality is one—not truth! You see the difference? *Ekam Sat...*! Is that the choiceless reality of Krishnaje? How long did you practice the meditation?

B: Not very long. I could see no progress. On the contrary, I became dull. Even people in my office noticed it. They began asking me why I, who was normally always so cheerful, had suddenly become so dull and morose.

Dr. KCV: Yes, that is possible.

You see, I have known Krishnaje for the last thirty years. I know his ideas well. He talks and writes a great deal, but what has he achieved after all? I don't think he has achieved anything yet! As a matter of fact, these are things to be practiced and experienced. Now no amount of philosophy with its meaningless technical jargon, no amount of dogma, no amount of ritual, none of these things can help. If your goal is less than realisation, then of course these things may help you, but if it is realisation you want, then the way is another.

B: Could you explain to me your system.

Dr. KCV: We meditate. No form, no mantra, no dogma. We meditate on the formless Infinite. We have to practice this. The Master by the process of *pranahuti*, uses his psychic power to awaken those of the abhyasi. What difference is there between this and other systems? Do you see any difference?

B: It seems identical with the technique outlined by J. Krishnamurthi with only one difference—that of transmission you mentioned.

Dr. KCV: Quite correct. It is that that makes all the difference. It has to be tried and experienced.

After a little more talk, B requested to be introduced to Sahaj Marg and was asked to come next morning. Dr. KCV then talked to Mr. C, but it was a discussion of a desultory nature. Mr. C did not decide either way. Left by 9:30 p.m.

25 December 1965—Saturday

Took B to Dr. KCV at 4 p.m. for introduction. After introduction:

Dr. KCV: Well, what did you feel?

B: I felt relaxed completely.

Appa came and we both had a sitting for twenty-five minutes.

Vision: Black clouds flowing into and through me. Waves of blackness. Piercing sensation in right temple for some time. Then a picture of a tree, Shri Krishna standing in the shadow under some branches. A jewel set in his crown is transmitting blue rays of light to me. The transmission is not continuous, but comes in pulses. Slowly the beam increases in size and finally a shower of radiation begins to fall on me straight from above. At this point sitting was terminated.

PR: Why is it that the sitting is always terminated when the effects are at peak?

Dr. KCV did not reply.

PR: Today I felt that I was receiving the transmission direct from Lord Krishna.

Dr. KCV: You certainly have a good imagination.

CAR (Shri Parthasarathiji's father, Shri C.A. Rajagopalachari): Somehow I don't see these things. Further I feel more attracted to Rama than to Shri Krishna.

Dr. KCV: There is of course no harm in worshipping Shri Rama but Shri Krishna is the Avatar who is now in charge, as it were.

Today I did something for both of you. I felt like doing it and did it—a different thing for each one—I was handling you independently.

CAR: Yes, I felt it. About halfway through the sitting, I felt an intensification of the transmission, as if it was being diverted to me.

Dr. KCV: No. The thing was simultaneous. I was working on both of you at the same time, not one after another. What did you feel?

CAR: I felt a warm glow of peace.

Dr. KCV: Did you feel a pricking sensation at the top of the head?

CAR: Not very strong, just a mild sensation.

PR: I have felt it very often.

Dr. KCV: That is where the force enters. Sometimes you will feel the force itself entering you, like viscous drops.

PR: Is it what the *Shat Chakra Nirupanam* refers to as the nectar falling on the coiled Kundalini?

Dr. KCV: Yes. You see the third eye is supposed to be here (pointed to forehead).

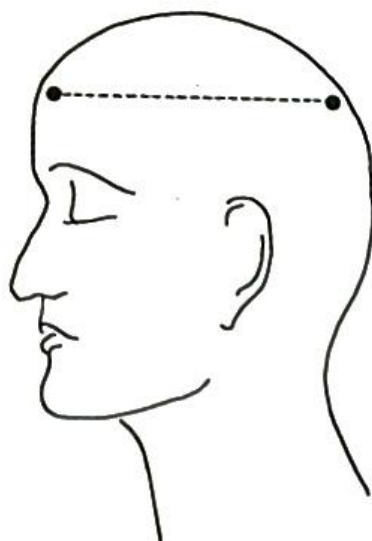
PR: Yes, the Tibetans speak of it. Actually they even speak of the possibility of a physiological

opening of the third eye by mechanical means.

Dr. KCV: Yes. Who was that fellow, Rampa, I think, where he has a hole drilled in the forehead. But this is not correct. What they do is to touch the pineal gland, to excite it.

PR: Rodney Collin speaks of the pineal gland as being the seat of psychic activity.

Dr. KCV: Yes. See the spiral diagram in his book. The Tibetans probably sought to get at the *Sahasrara* in this way, but just excited the pineal gland and probably acquired some *siddhis* like clairvoyance et cetera. Now we don't try to disturb the *Sahasrara* in this way. We go to the other side, the top of the head, where the force enters and the work is done. That is the point we work on, and which the *Shat Chakra Nirupanam* mentions.



(To PR) What did Shri Krishna look like?

PR: I couldn't see the form. As I told you, he was in the shade under the branches of a tree. Only once before have I seen his features.

Dr. KCV: When was that?

PR: It was on last Gokul Ashtami day (1964). We had sat down for meditation, and as I closed my eyes and completed the prayer, I had a vision of Lord Krishna. He was sitting on a swing, holding a flute in his left hand. His right hand was held bent at the elbow, fingers upward pointing, and palm facing outwards. A beam of light emanated from his palm and flowed into my heart. His face was bluish in colour, with a divine smile.

Dr. KCV: Yes, Shri Krishna's transmission has a characteristic blue colour. I sometimes get transmission from him. I ask him for it and he gives it.

26 December 1965—Sunday

Satsangh at Shri Viraraghavan's place taken by Dr. Varadachari.

27 December 1965—Monday

Shri B of Cuddapah arrived. Took him to meet Shri Viraraghavan as he wanted to tell him about Master's visit to Cuddapah. About twenty-five people (half women) are reported to have been introduced to Sahaj Marg.

Fifteen minutes meditation after talks.

29 December 1965—Wednesday

Took Sulochana to Shri Viraraghavan's place for weekly individual sitting. Sat in meditation for twenty minutes after discussing programme for Babuji's ensuing visit to Madras.

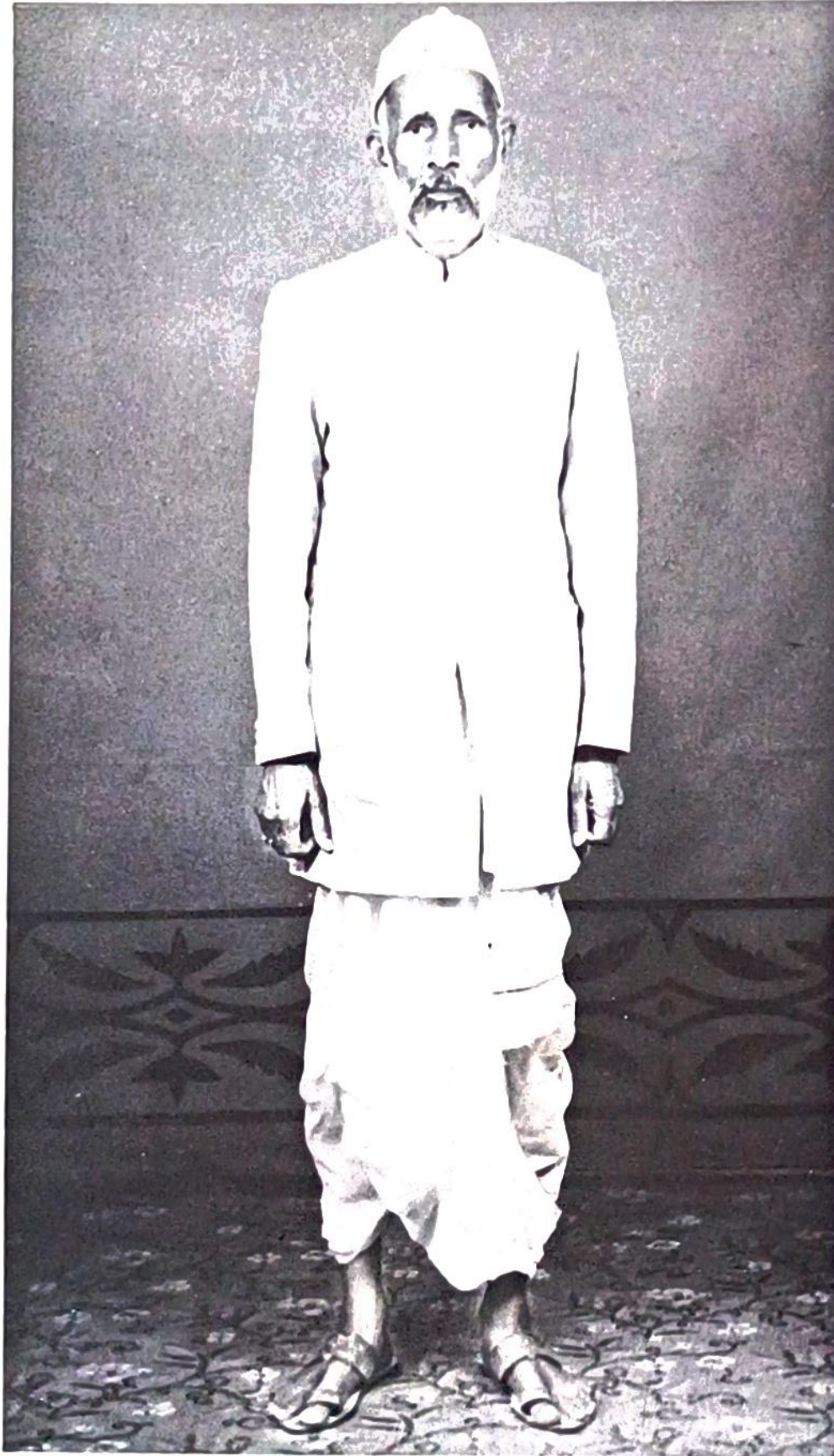
31 December 1965—Friday

Master arrived from Trichy at 4:00 p.m. at Egmore by the Trivandrum Express. He was

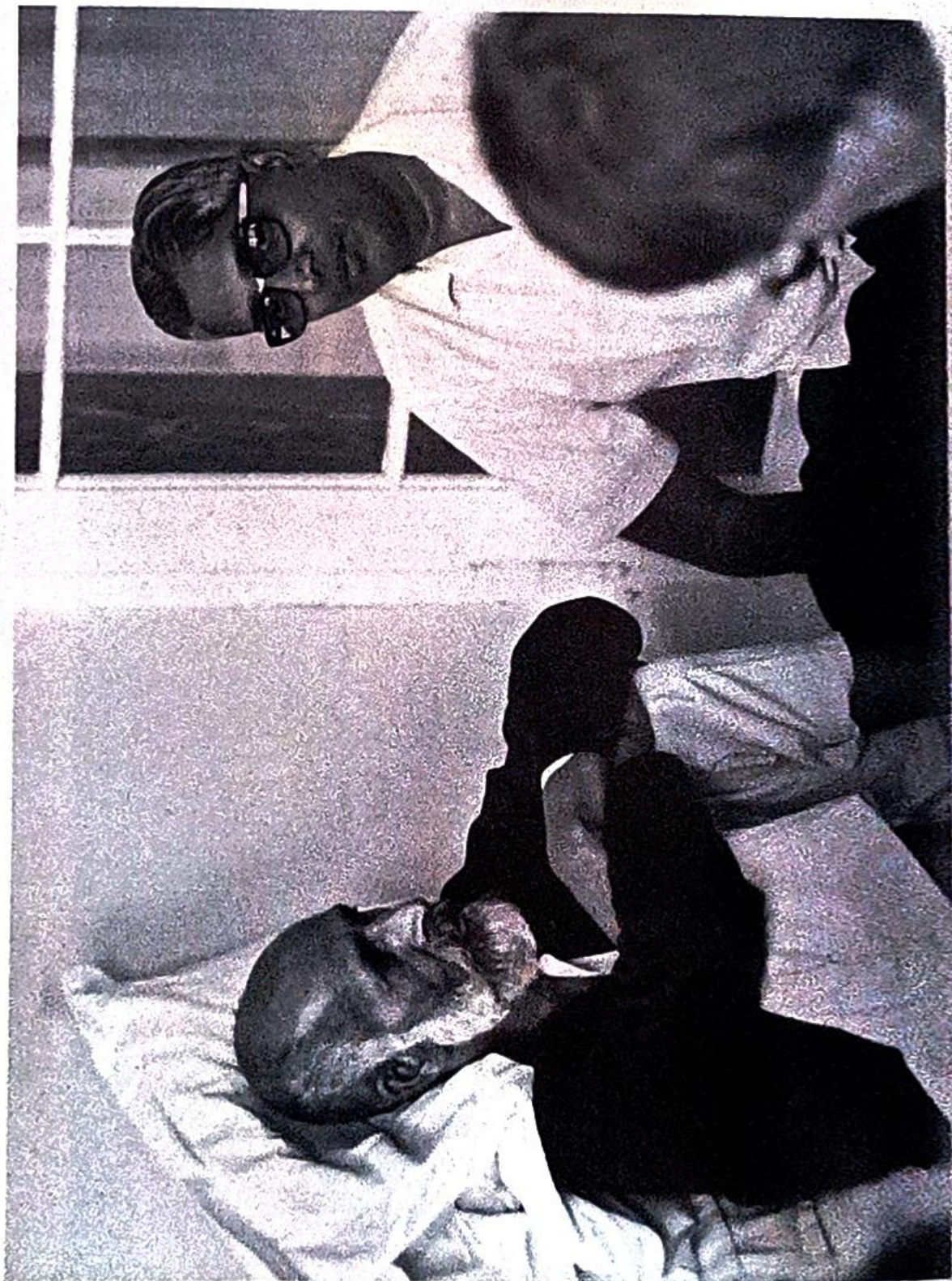
In His Footsteps Volume I

accompanied by Shri Ishwar Sahai, Shri B, Mrs. B
and an abhyasi from Madurai.

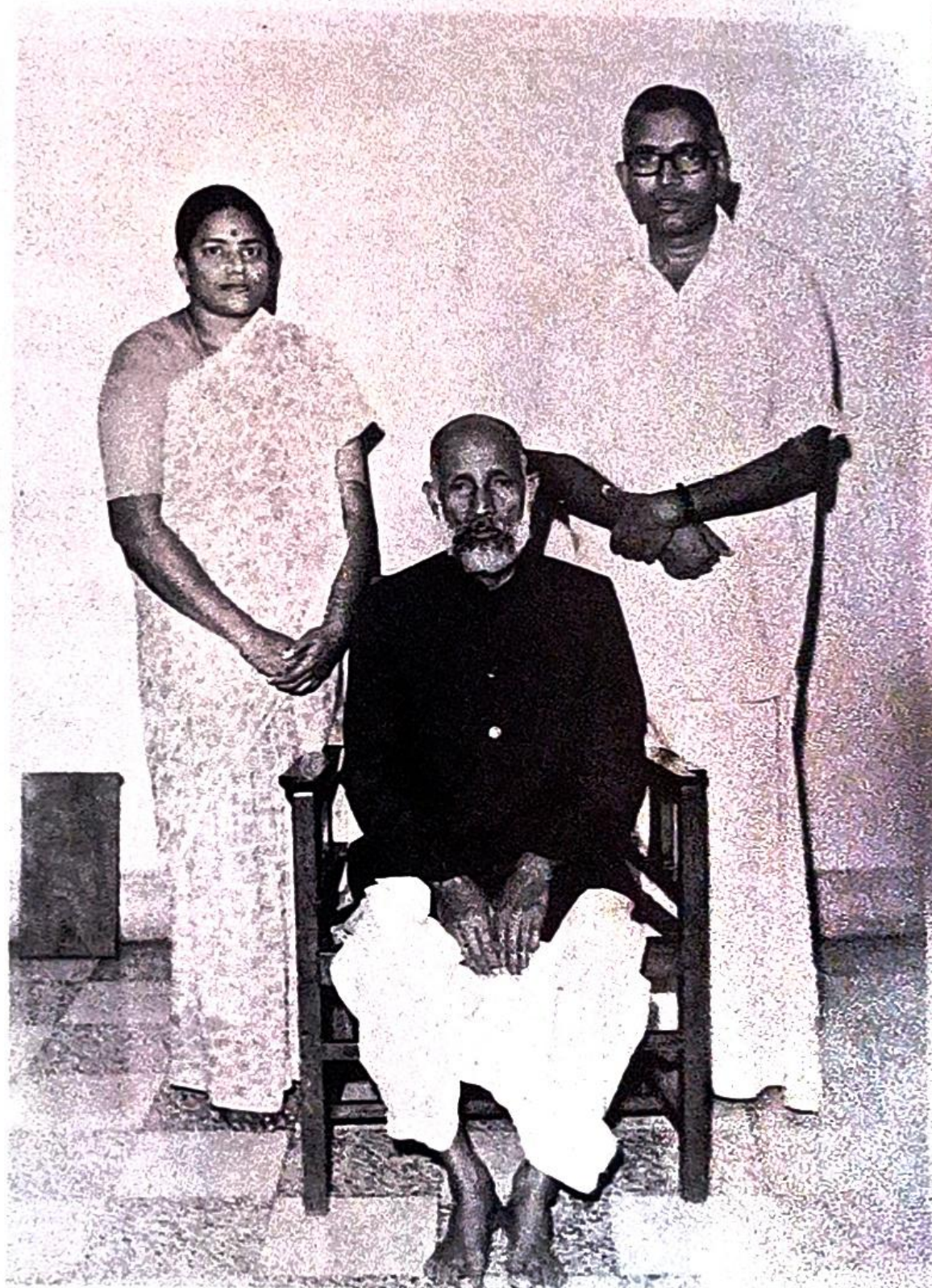
Satsangh at 7:00 p.m. for half an hour.



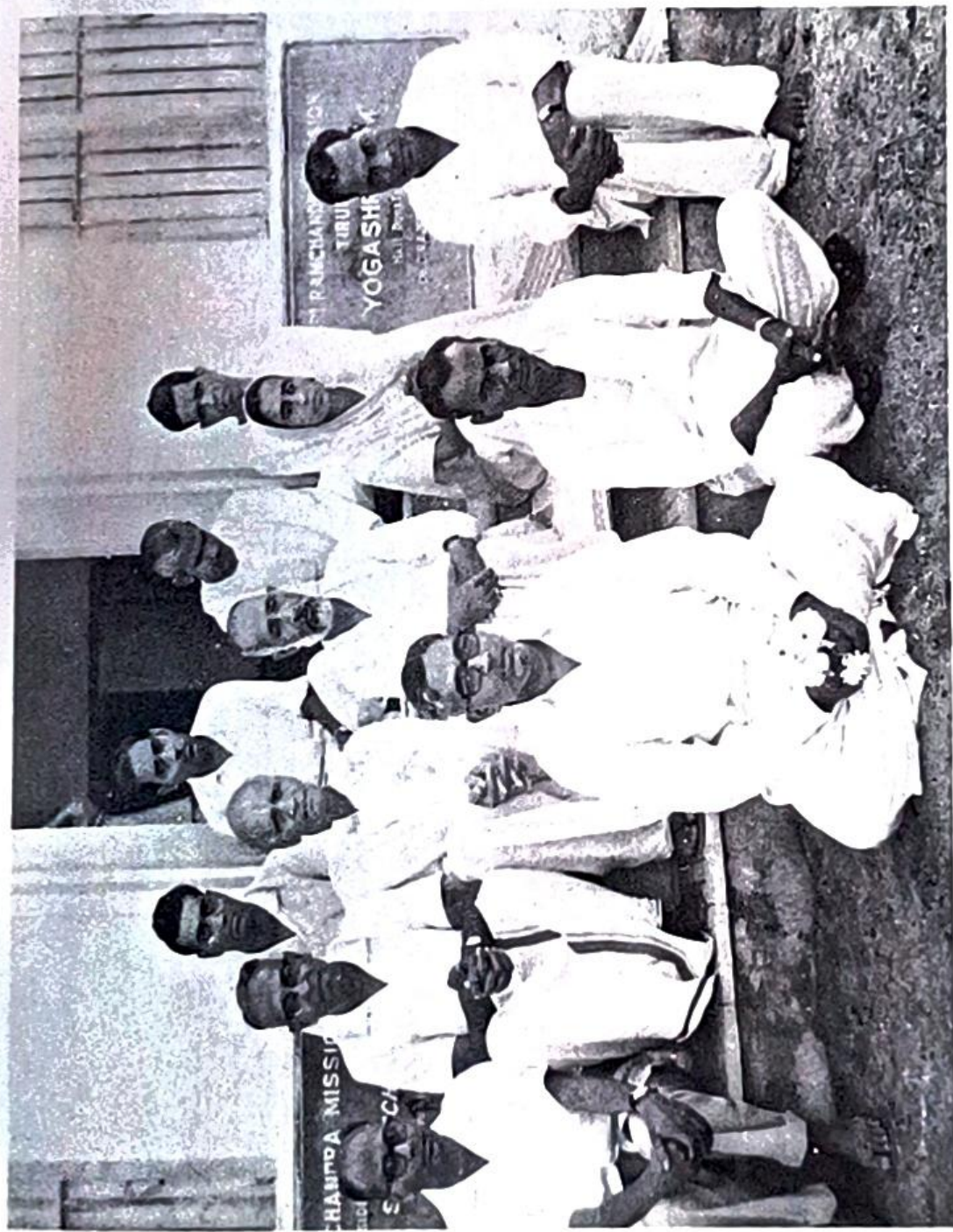
Shri Ram Chandraji Maharaj of Shahjahanpur
Founder President
Shri Ram Chandra Mission







Shri P. Rajagopalachari and his wife, Sow. Sulochana,
with Reverend Master Shri Ram Chandraji,
Madras, January, 1970.



The author seated at the feet of his Master on the steps of the Triupati Ashram. Reverend Master is flanked by Dr. K.C. Varadachari and Sister Kasturi, December, 1967.

SHAHJAHANPUR

THE BIRTH PLACE OF

'SAHAJ MARG' SYSTEM

FOUNDATION STONE

OF

SHRI RAM CHANDRA MISSION, SHAHJAHANPUR

'ASHRAM BUILDINGS'

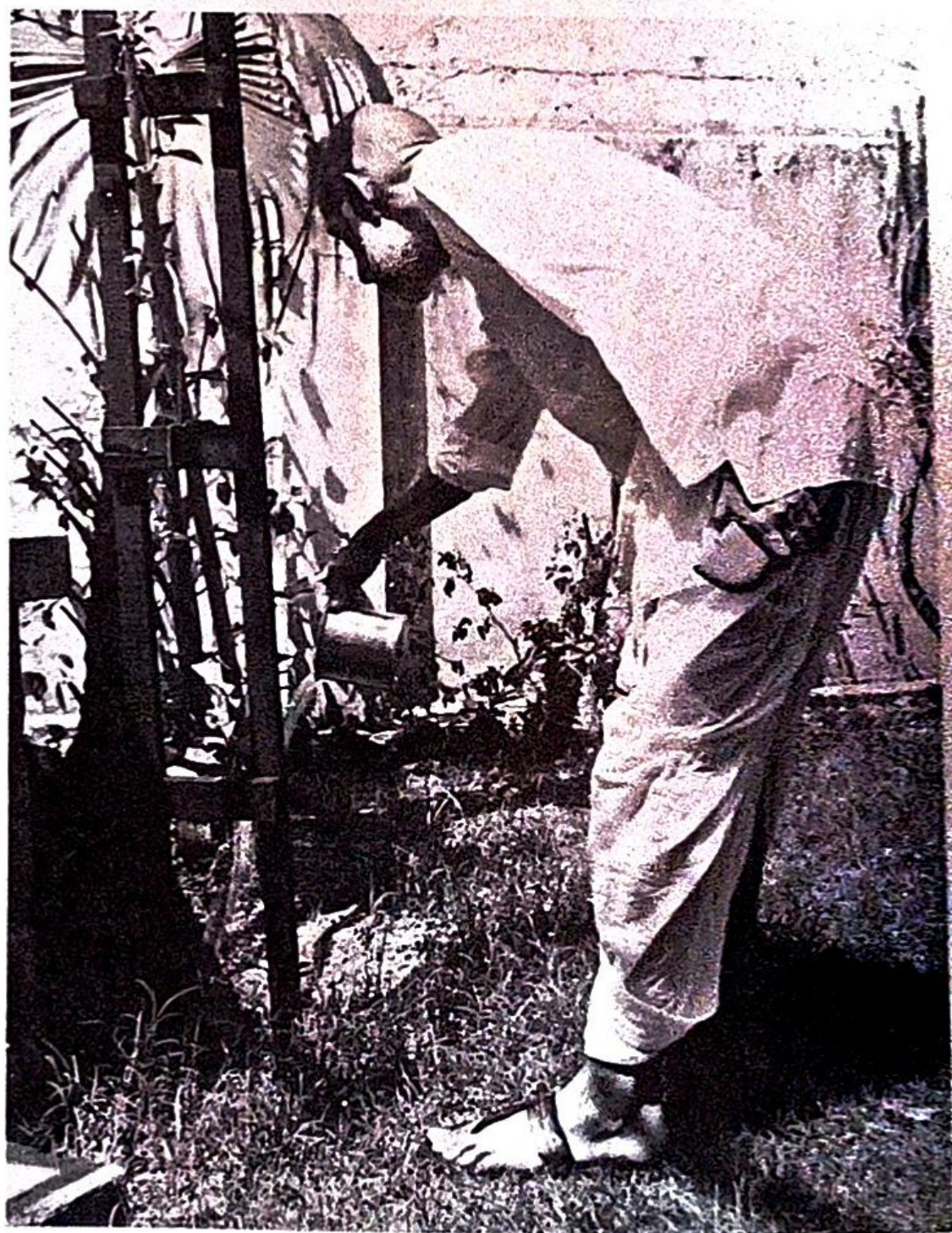
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MAHATMA SHRI RAM CHANDRA JI MAHARAJ

FOUNDER PRESIDENT

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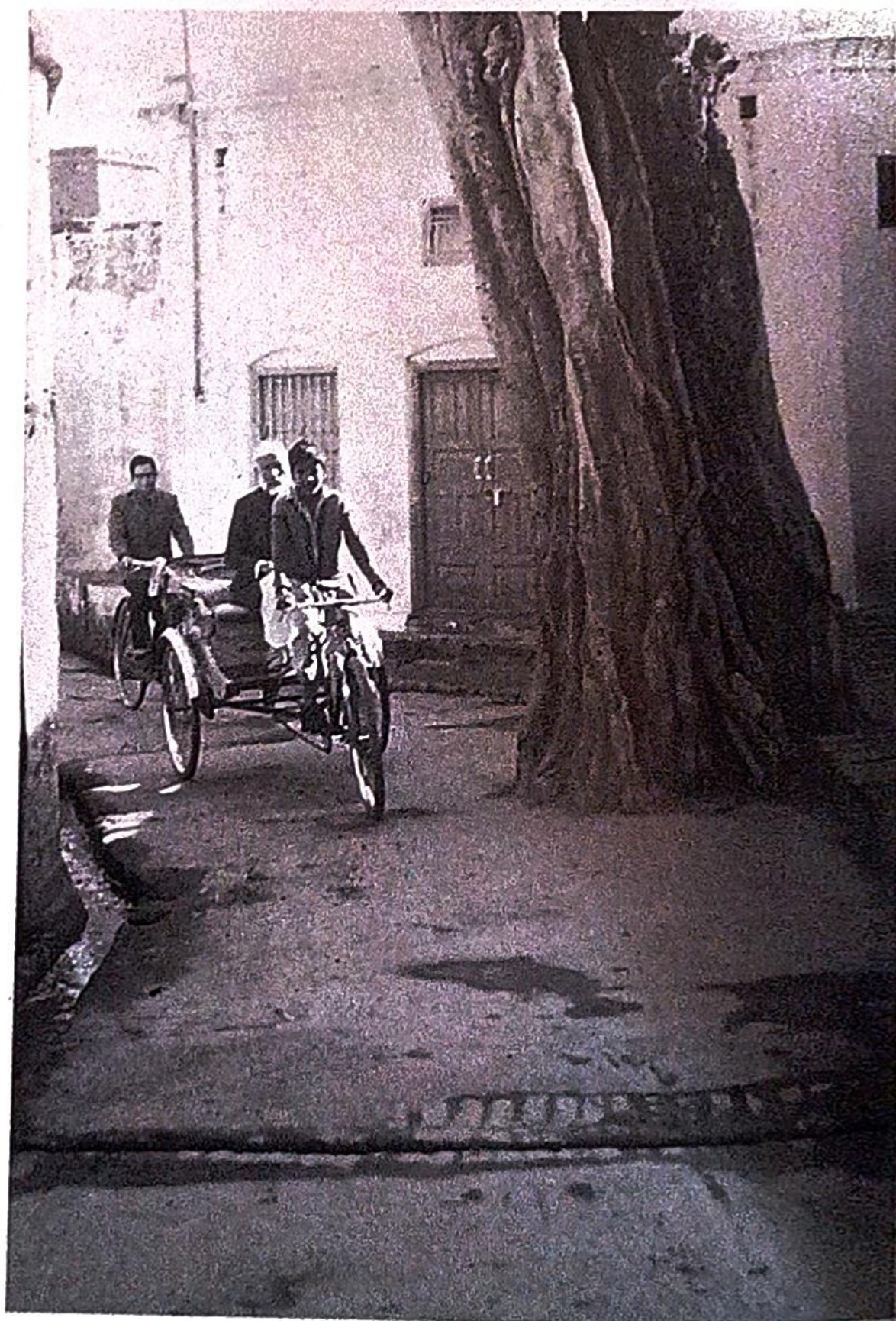
MONDAY THE 1ST JANUARY, 1973



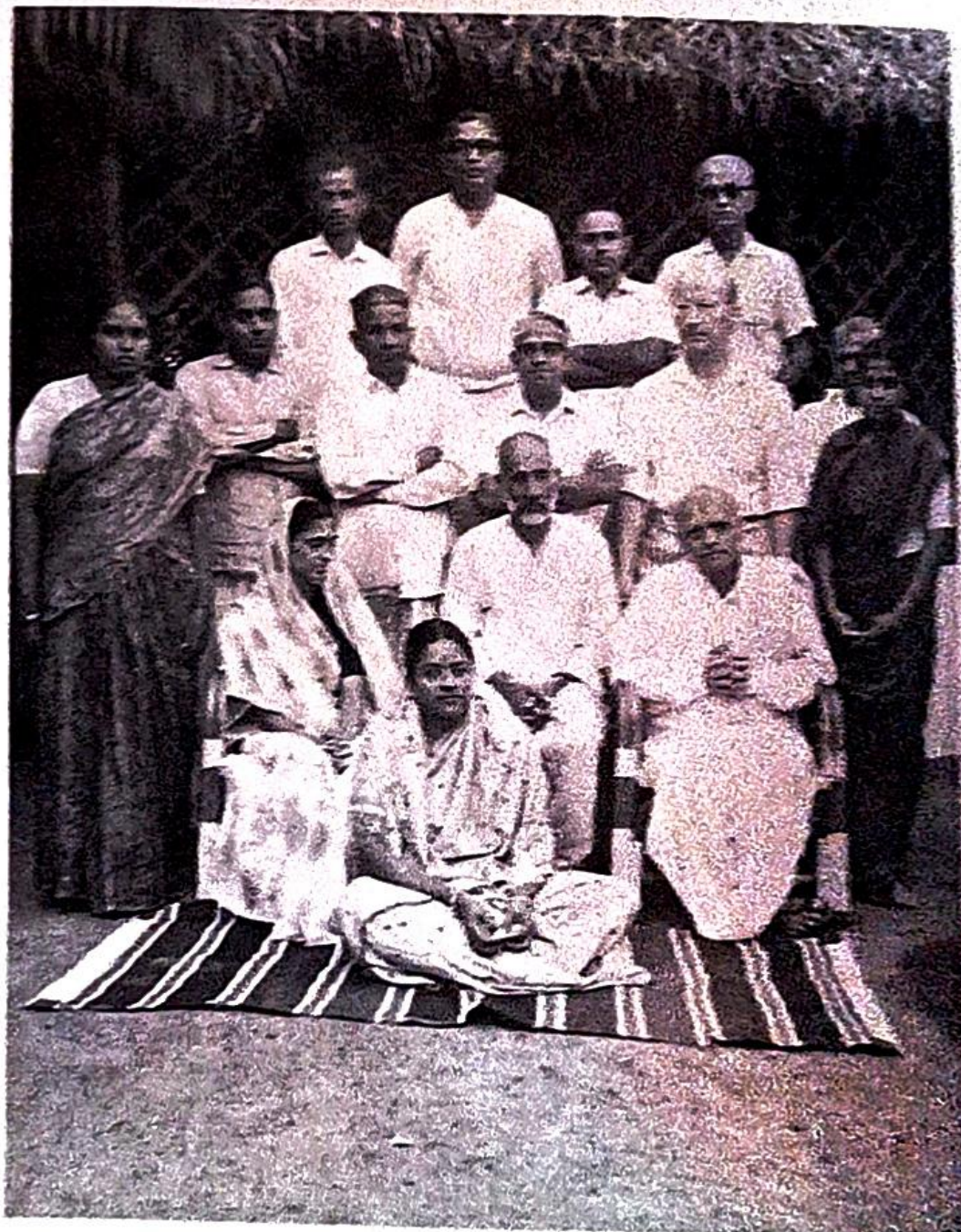
Never wasting anything.
Reverend Master Babuji during a visit to "Gayathri"
1967.



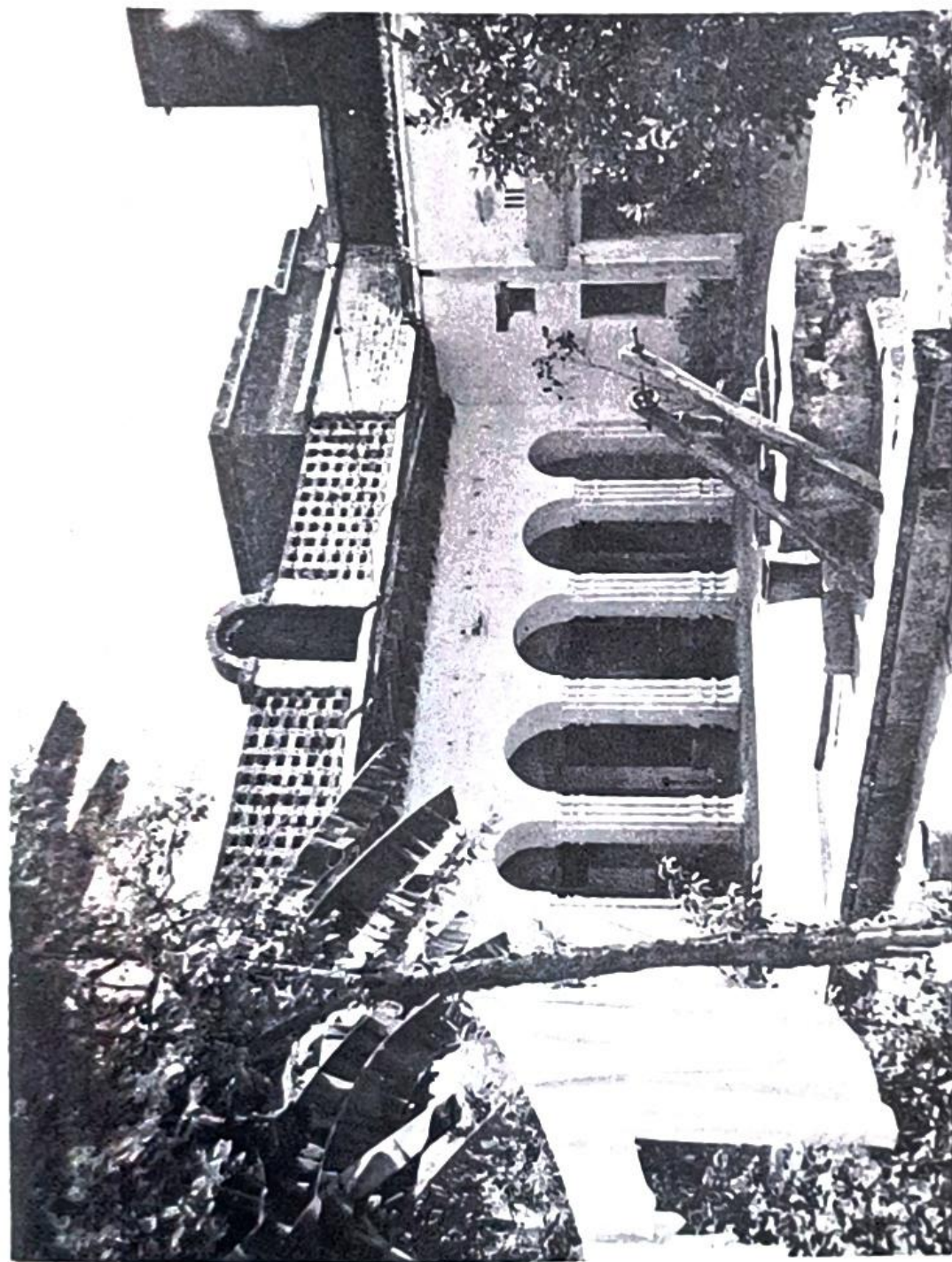
The author, far left, Dr.K.C. Varadachari,
third from left, Tirupati, 1967.



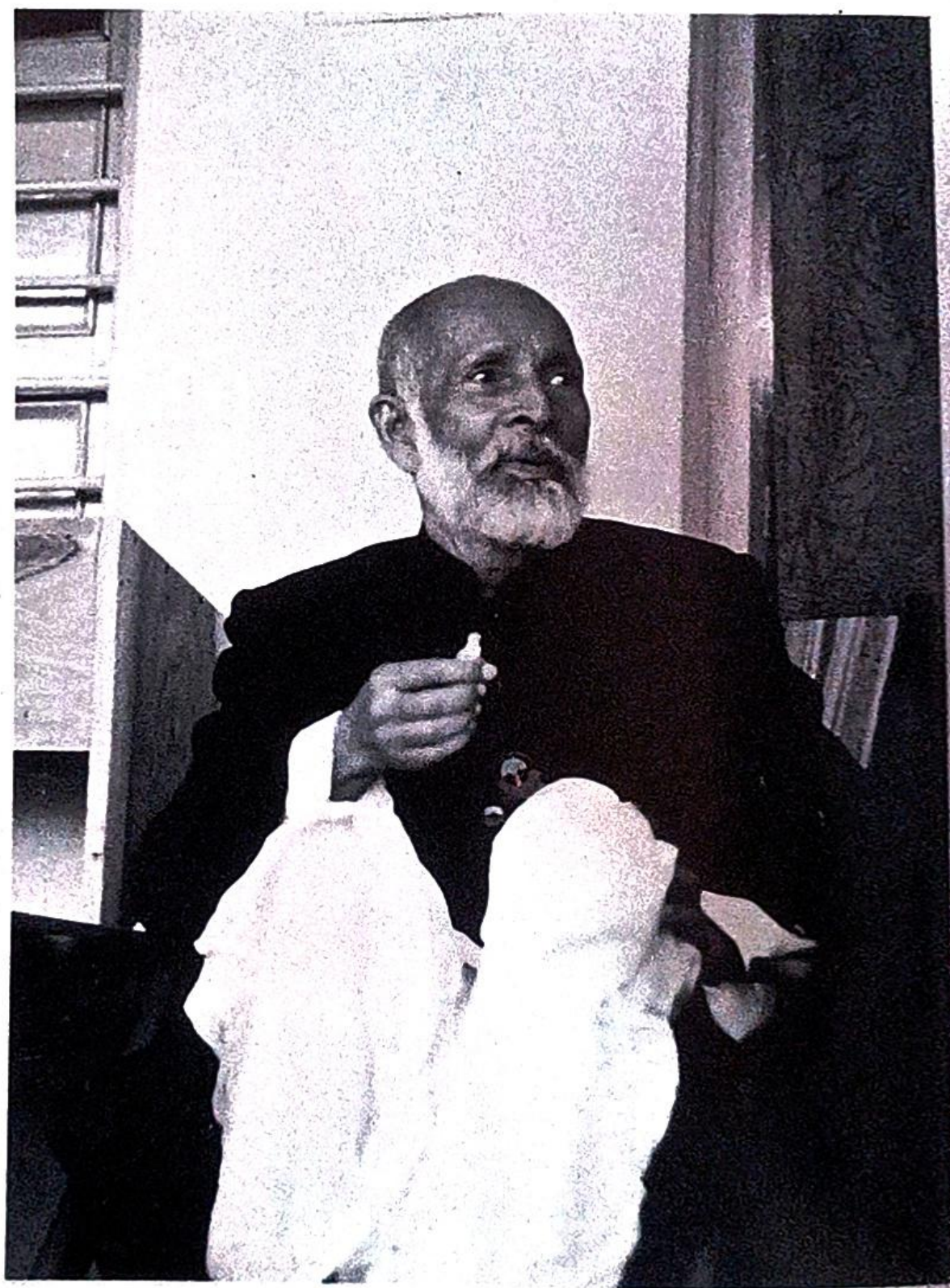




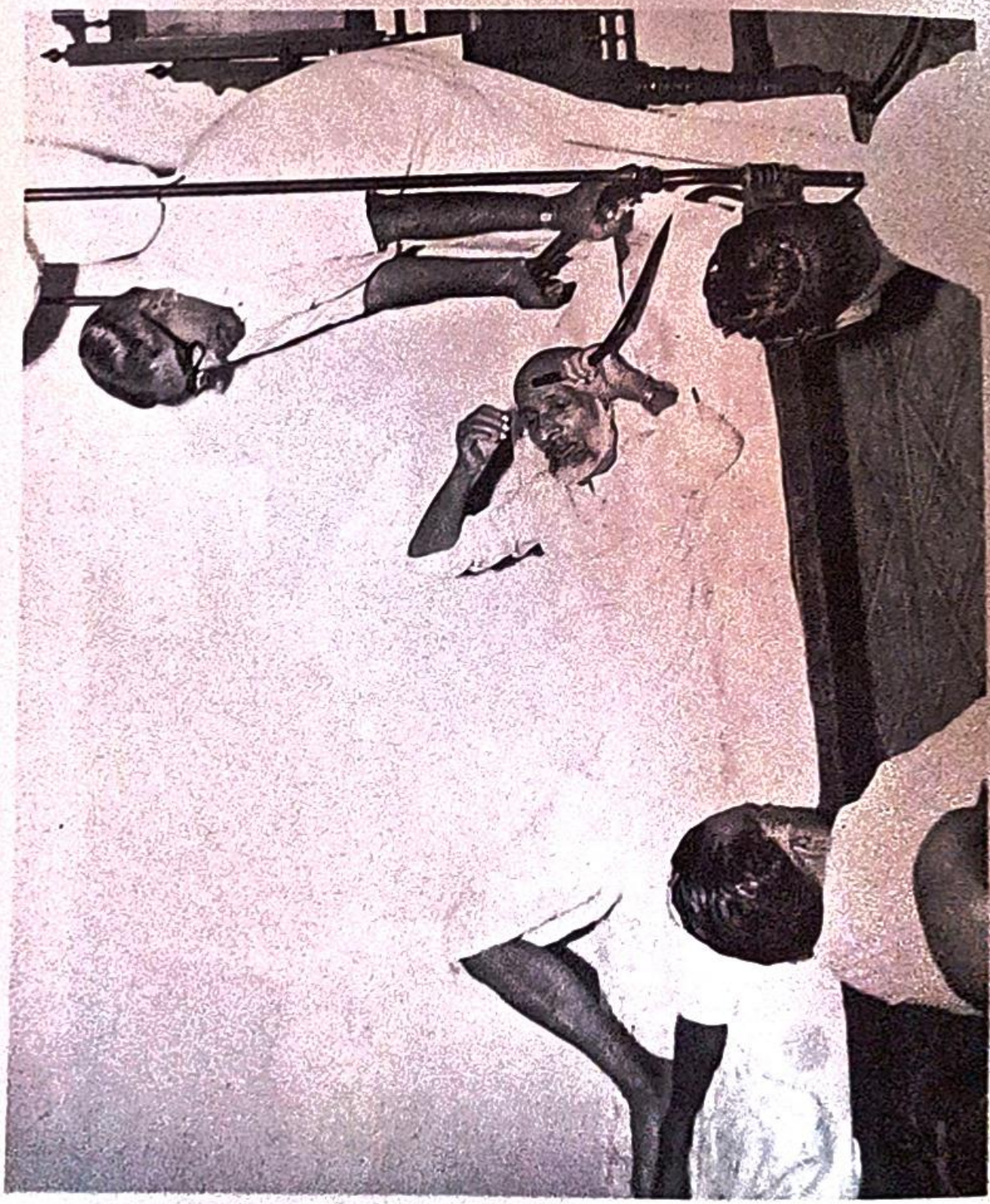
Reverend Master surrounded by preceptors.
The author, back row, second from left.
The author's father, Shri C. Rajagopalachari,
back row, far right, Madras Ashram, January, 1968.



Courtyard of Reverend Master's family home in Shahjahanpur







The author ever attentive on his Master.
Vladimir, May, 1971

1966

1 January 1966—Saturday

Morning satsangh at 7:00 a.m. Evening satsangh 7:00 p.m. People from Chintadripet centre were present including preceptor Mr. X. They were seated on one side and Master took them up, while all members of the South Madras Centre were handled by Dr. Varadachari.

2 January 1966—Sunday

Satsangh at 7:00 a.m. at Centre. 9:30 a.m.—Master came to our house. Welcomed with *Poorna Kumbham*. *Veda Parayanam* till 11:10. All three Vedas chanted by pundits. At 2:30 p.m. Babuji called me to him.

Master: I have not been able to speak to you till now. How are you? You were telling me about your fear? How is it now?

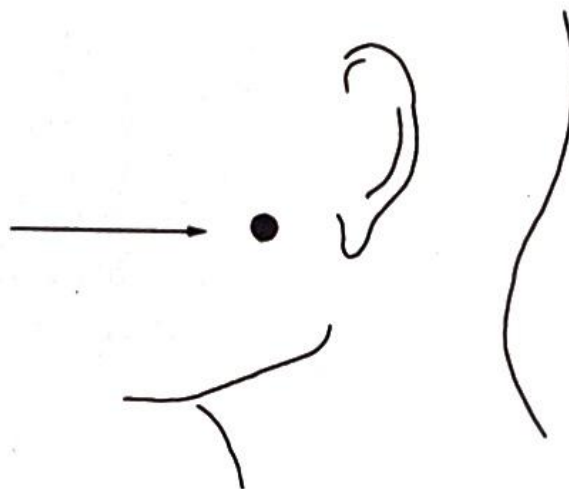
PR: Sir, it is much less now.

Master: Is it still there? It should not be there now!

PR: It is perhaps not fear, but it may be fear of being afraid or it may be fear about fear, which I am not able to say.

Master: Yes, it is possible. It could be fear of being afraid. I have seen that there is some sort of impression still remaining but nothing other than that. Now you sit in meditation.

Gave me individual sitting for about half-an-hour. Felt a sensation of powerful boring at a point just where the ear is about to end as shown in diagram.



This was felt on both sides of the face, but the sensation was much stronger on the left side. The sensation resembled painless drilling. The sensation was also felt on the top of the head for some time, whereas on the cheeks, it was almost continuous throughout the sitting. Brilliant light flowed into me towards the end. Also felt, at that stage, a shadow detaching itself from my face and leaving me.

Master: Today I have removed even that impression. Now you will not have any more difficulties. But of course there will be some memories of it, but what can I do for that? Are you now able to sleep alone?

PR: Yes, Sir. Whenever it is necessary I am able to sleep alone. Previously it was not at all possible. Now what happens is that for some time I am awake and then I think, what foolishness it is—and then I go to sleep.

I have felt good progress this year. Last year I had a great deal of worry about my progress but this year I find that I am not at all concerned about this.

Master: Yes. This is Dr. Varadachari's work. I

have also seen this. When you came to Shahjahanpur last time there was a great deal of grossness in you which is not there now. Now the grossness is gone.

PR: This is all due to your blessings.

Then Sulochana came to have a talk with Master.

PR: Babuji, my wife wants to ask you something.

Sulochana: Babuji, some months ago when I was sitting in meditation, I saw a small girl, a very beautiful one who came and sat in my lap and put her hands around my neck and started calling me 'mother'. I have had this experience twice.

Master: Do you ever do *Devi Puja*?

Sulochana: No, Master.

Master: This is due to some past impressions; but they have now gone. How many months ago was this?

Sulochana: It was some five or six months earlier.

Master: You have not seen anything after that? Then it is all right—impressions have now come out.

PR: She says that when she sits to meditate in front of your photograph, she feels that the photo is alive and becomes afraid, and so immediately closes her eyes and starts meditating.

Master: Now I will tell you something about this. There used to be an abhyasi of ours here who is now no more. He used to keep my photograph

and someone asked him, "What are you doing? You have just got the photo of an ordinary person and you are worshipping it." So the abhyasi said, "This is a photo of a Mahatma. You can see for yourself." That other person then touched the photograph with his fingers and immediately felt a shock. He thought, "What is happening to me?" After sometime he touched the photograph and again he got the shock. Now look here, there are many such experiences about which I cannot say anything.

PR: Yes. The meaning of this can only be this—that if the photograph is alive, then we must accept it as such and worship it or the person in it.

Master: Now, I will tell you one more thing. But please keep this as a private talk. Yesterday you saw that I had given a separate sitting to the abhyasis of Chintadripet. The reason was that there is much more grossness I could see in them and therefore a cleaning was necessary. I sat and I had commenced the process. A few minutes later, what did I see but a big monkey with a long tail sitting in front of me. I was amazed and with great difficulty prevented myself from laughing. When this vision cleared I wanted to see who was sitting in that place and whom did I see but Mr. X sitting there! After some more time when I looked in that side I again saw a monkey. I was inclined to laugh but prevented it. In this way I saw the monkey there three times.

Now what should I understand from this experience? He must certainly be doing worship on Hanuman. This is how impressions are formed.

At 4:00 p.m. there was a meeting. Shri

Seshadri read out Master's message. This was followed by talks by Shri Ishwar Sahai and Dr. Varadachari.

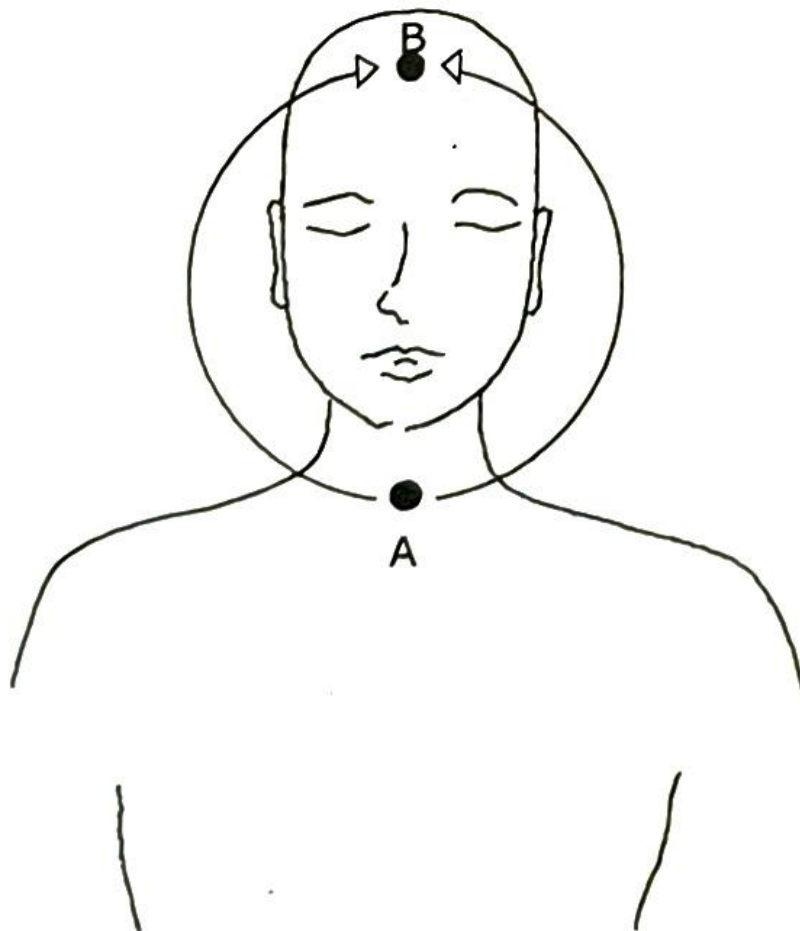
Later at 7:00 p.m. there was satsangh taken by Babuji. After dinner, I had a short chat with Dr. K.C. Varadachari regarding special sitting Babuji gave me.

PR: Are there any centres or points at these two points? (pointing to junction of jaw and ear, towards corner of mouth.)

Dr. KCV: No, but those are points of entry.

PR: For what?

Dr. KCV: (Using both hands, showed direction of motion of force from point A to point B, force entering at the cheek.)



The force enters at the points you showed me. You must make a note of these things, Parthasarathi, otherwise you will forget them. Later on, if you read through your notes it will help a lot in charting your progress. Or when the time comes that you are entrusted with Mission work, these notes will help you very much.

PR: Yes, Sir. I have already begun this. I felt a shadow leaving me today.

Dr. KCV: Yes, that is good.

Master left for Annamalaipuram at 10:00 p.m.

3 January 1966—Monday

Morning satsangh 7:00 a.m. taken by Master. He took the abhyasis in batches of five, and gave a special transmission. I was in the fourth batch. While the previous batches were being worked upon, I continued to meditate as usual. When my batch was taken up by Master, the work lasted about ten minutes. I felt three jerks upon my heart, as if a piece of string had been tied to it, and it was being jerked upwards by the string. Then waves of blackness swept over me until termination—just before which I felt a blaze of light flowing into me.

Master: I have given you all something special today. You must cultivate it by practice of meditation, by faith in God and by constant remembrance. You must have felt something in the heart? You see when what I did today happens by itself, the heart goes like this (indicating a motion like that of a dosai being turned over); but when it is injected by somebody you will not feel it. I want you all to develop this sensitivity.

Later on Shri B explained that Master had

planted something in the heart of the abhyasis present—it was enough for three years, and had not been done before. It was the good fortune of those present today. Later yet, in the afternoon, I was talking to Dr. KCV.

Dr. KCV: Well, did you feel anything this morning?

PR: I felt a few jerks of the heart.

Dr. KCV: That was precisely what Master did! You know we were conspiring to do this the whole of last evening? A good gift for *Vaikuntha Ekadasi*, isn't it?

Evening satsangh taken by Mr. B.

4 January 1966—Tuesday

Morning satsangh taken by Master.

Evening satsangh by Mr. Janardhan, newly permitted provisional preceptor of Tiruvannamalai.

5 January 1966—Wednesday

Morning satsangh at 7:00 p.m. as usual. 4:30 p.m.—a public meeting was held in Sowcarpet at the residence of Shri B. Talks by Dr. K.C. Varadachari and Shri Ishwar Sahai. A brief meditation for seven minutes for all, there itself.

Satsangh at 8:00 p.m. at Alamelumangapuram taken by Master.

6 January 1966—Thursday

Morning satsangh taken by Master.

Master, Shri Ishwar Sahai and Mr. B left by Grand Trunk Express for Shahjahanpur.

In the evening Mr. C, D and I went to Dr. KCV

for sitting. Capt. E joined us later; and at end of sitting, almost, F of Delhi also joined.

Dr. KCV: (To Capt. E) We were having a post mortem examination of the experiences these people had during Master's stay in Madras. Do you feel anything now?

Capt. E: Yes Sir. But I can't explain it.

Dr. KCV: Do you feel a lessening of tension around here (pointing to forehead and temples)? That is what almost everybody wants to have first in these days of modern living.

Capt. E: Yes, Sir. I feel more relaxed.

Dr. KCV: Exactly. That relaxation is the first thing our abhyasis feel. It is a great thing, isn't it?

PR: In the beginning of this practice, the relaxation is so effective that after meditating for some time, one finds that one goes to sleep by just lying down.

Dr. KCV: That is right. It is all a question of tensions being relieved. You see, one must know how to use the force made available by the Master for this work. The level of application, the point of entry of the force, all this is important. Parthasarathi will tell you, I can play on the consciousness of the abhyasi, now touching this point, now that. This is important if the work is to go on. You will find that at a certain point, a force has to be applied to raise you up to the next level. If this is not done, the progress stops, actually goes backward. It is the same with the Mission. Work goes on, but as numbers increase, the burden becomes heavier, and at a certain stage, a new force must be given if the method is not to collapse. I

was discussing this with Master this morning. You see, all Missions or Mutts have suffered from precisely this difficulty. I asked Master what he was doing about this. Was he training up the proper type of people to handle this kind of work? You see, all are not the same. Some go on in a routine sort of way, but that is not enough (looking at PR). That is why I gave Master Ouspensky's *In Search of the Miraculous*. You see these are important. Work must go on without degeneration. The quality must be maintained while adding to the quantity also. So the selection and proper training of people to handle the future work is very important.

7 January 1966—Friday

Went along with Shri B and Shri C to Dr. KCV in the evening. Shri D of Delhi was already there. Mr. E, preceptor, was also present. We all sat for meditation. Sitting lasted almost forty-five minutes. I was totally absorbed—could not know anything. I was not aware of anything till the session ended. I had almost lost consciousness as it were. At the end of satsangh, found that Capt. F had joined in.

Dr. KCV told us about his having met Swami Ranga-nathananda at the Ramakrishna Mutt, and also about his talk to be delivered at the Mutt on 16 January.

Then Shri B asked Dr. KCV about what Swami Chinmayananda had said when explaining the last verse of *Adhyaya II* yesterday —some reference to eighteen things, or results (bodies, sensations?). We were unable to trace any reference to these.

Dr. KCV: You know he (meaning Chinmayananda) wanted me to head his mission in Tirupathi?

I got out of it with some difficulty by telling him that I was a man of silence, (mischievous smile) and that I was already attached to a silent mission by the name Shri Ram Chandra Mission! Then the Aurobindonites came to me asking me to head their mission!

(Looking at Capt. F) How do you feel today? Any improvement?

Capt. F: I feel much better today.

Dr. KCV: Good. Has the bringing up stopped? (His action indicated that he was referring to vomiting, obviously.)

Capt. F: Only once or twice. I am much better.

Dr. KCV: You will be free of all this soon. Something tells me so—that you will be free quite soon.

Capt. C: I am already feeling more free.

Dr. KCV: Yes. That will be so.

I was talking to some of my colleagues today, and we were arguing on the difference between freedom and licence. Some of my colleagues held the view that there is no difference. You know what I said? True freedom fosters freedom in turn, that is, freedom begets freedom, whereas, licence destroys freedom. That is the difference between the two.

That freedom is the highest which obeys laws. Without laws there can be no freedom. Most people imagine that laws are restrictive, are obstacles to freedom. On the contrary, I say that where there are no laws, there is in fact no freedom! Think it over. Then you will understand this. Now think of

this, if you want free flow of traffic, you have got to have restrictions imposed on traffic movement. Therefore, obedience of the law is the highest freedom. Without law there can be no freedom—except of course for the law-breaker!

That is why I prefer secularism based on freedom to religion based on bondage. You see, all religions tend to impose a certain block, a certain discipline. Now a law promotes freedom if it does not give rise to a feeling of restriction, of oppression. It must promote freedom. In religion, if the block, the discipline, becomes oppressive, it gives rise to feelings of restriction, of oppression, the bondage appears and freedom vanishes. How can you then expect a lightness of the spirit? This has happened with all religions. That is why we distinguish between religion and spirituality.

9 January 1966—Sunday

Weekly satsangh at centre. Forty-five minutes.

10 January 1966—Monday

Went to Dr. KCV in the evening with Appa. Found Shri B already there. Mr. C joined us about ten minutes later, and Mr. D considerably after that.

Dr. KCV: (Addressing B) How is the pendulum? Any more predictions?

(Looking at C.A.R.) I told Master, "I have only three more years to go. If you want to take any work from me, do it in that time."

Master said, "No! No! No! You have to live for a hundred years—you will live for a hundred years!"

We then discussed Mr. B's radiesthesia predictions during his session with Babuji. Dr. KCV and Mr. C were present then. I was told that he had then predicted that Master would need three years more to achieve the peak of his spiritual development, that Dr. KCV would take five years to achieve his peak, Mr. Ishwar Sahai eight years, while Shri C would achieve his peak in 1980. Mr. B had also told them that Dr. KCV had ninety-six percent spirituality, and that he was actually of more spirituality than Babuji, being nearer the level of Grand Master. We asked Dr. KCV whether this was possible, that he be higher in spirituality than Master himself.

Dr. KCV: Yes! Master said it can be so. It is Master's greatness that He can raise me higher than Himself. I don't personally know. But nowadays I have noticed something. Things come to me from above. It has often happened that Master poses a problem and I have immediately suggested a solution without conscious thought. It comes from above like a flash. Later, Master tells me that our Grand Master approved the idea. "I asked my Master and he said it is correct!" That is what Babuji says. So who knows?

(Looking at PR) Do you know the fun C had with a *planchette*? They asked the spirit all sorts of things. Master asked about his mother, whether she had been liberated. It said no, she had not been liberated, she was trying for it. Later on, Master said this was correct. His mother had not been liberated, though she was in a good world. I asked him why he had not liberated her. He said she was not a very good lady, so it was not possible.

You see the fun! He has liberated my mother

and my wife. In the case of my mother, he was there for ten days. He told me that she had not taken rebirth and that he would liberate her. He did it on the tenth day.

My wife was liberated at the moment of death. He wrote to me, "She has been liberated and immediately merged with the Infinite. I have not seen another case like this!"

It seems my mother asked Master why he had liberated her. Master said, "Because you have given birth to Dr. Varadachari. If I don't liberate you, he will have to be born again for that purpose. So I have liberated you."

PR: On that argument should not Master have liberated his own mother, too? After all she gave birth to Master.

Dr. KCV: According to Master, she was not a good lady and deserving of liberation. Further, it was for Grand Master to liberate her as Master liberated my mother. It was not for Babuji to do it.

We then had sitting for about twenty-five minutes. After that the discussion continued in a different direction.

B: I have read that the higher forces are concentrated in the *Nabhi*, and from there radiate to the heart.

Dr. KCV: No. That is not correct.

B: But, it is written in the Shastras like that.

Dr. KCV: Sir, listen to me. I will tell you what it is all about. People talk about the *Shatchakras*. Shri Aurobindo has talked about it. Shri Vivekananda has talked about it; in fact almost

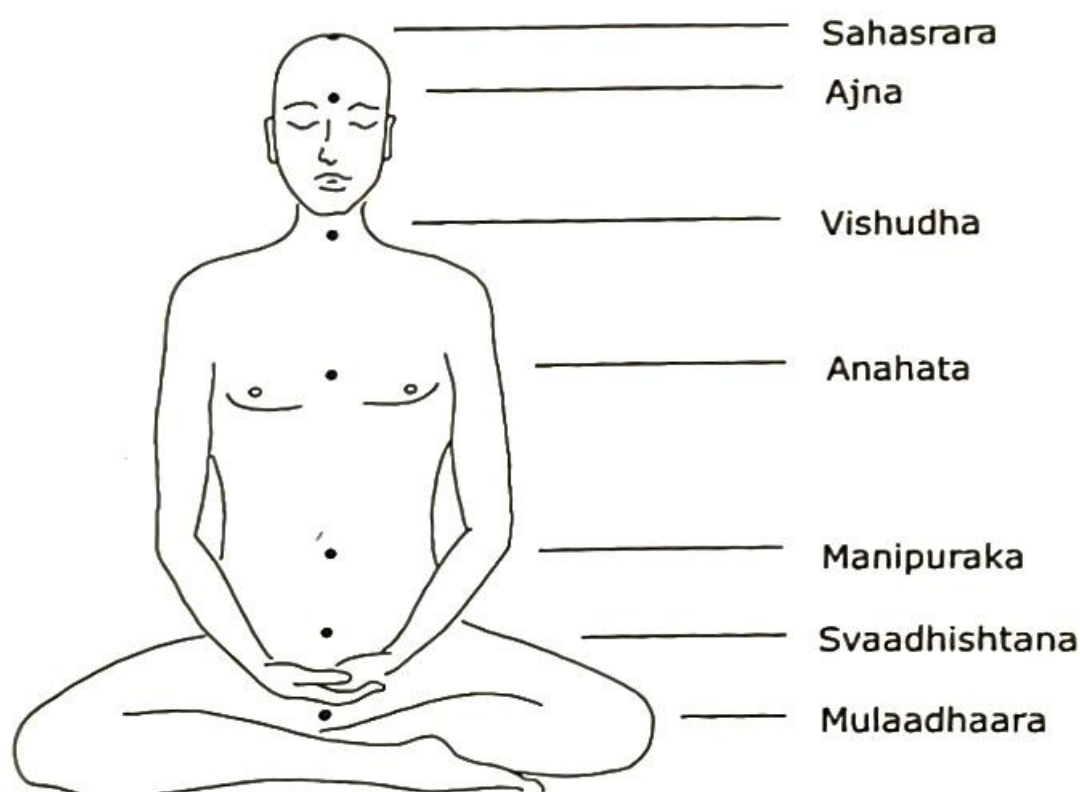
everybody has talked about it except Patanjali! See the fun, there is not a word about the *Shatchakras* in the Yoga Sutras. When these were introduced is more than we know. It is a matter for research.

In the Tantras they had the region from the solar plexus to the *Nabhi*—a purely physical zone! This was what led to the *Panchamakaara*. You see the purely physical plane on which this force was used needed the conversion of gross matter for its action. The results were also gross. Some low *siddhis* may be said to be acquired. Similar to what Puttapurthi and other such people are doing. But a gross karmic residue gets left behind after the force has acted, and this causes all the trouble. The result is perversion, even of the Tantrik method itself. It was the same with Hatha Yoga.

In fact it was a problem for Sage Agastya himself. They had to eat goats, and the goats remained behind! So what did Agastya do? "*Jirnobhava*," he said. It is, therefore, a question of transformation of the lower to the higher. On the physical plane, the body takes in food; energy is absorbed, and the waste matter gets excreted from the system. But what about the *karmic* residue? That is the problem. It has been found that organic matter has often to be converted to mineral form before it can be converted into energy (in the process of digestion). This is a process of purification. In fact, in our system, that is what is going on all the time. The body is being purified stage by stage, the highest stage being that of the *Suddha Sattva*. Our very atoms are being

broken up and regrouped.

In our sadhana we don't concern ourselves with the lower levels. I agree with you, the *Nabhi* is one such centre, the *mulaadhaara* is another, and so on. In our system we have the progress of the soul as our sole concern; we have to consider its *yatra* or journey.



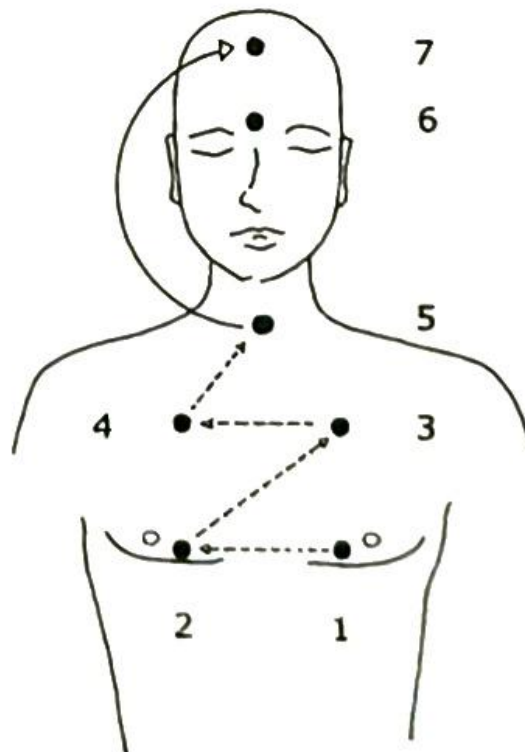
We believe that the Kundalini by itself cannot rise one whit—all the talk of raising it is sheer rubbish. On the contrary, only by a descent of the Divine force into man, can man's own latent forces rise. Only by a descent of the highest through the spinal column can the Kundalini be even awakened. Now, we don't concern ourselves with the Kundalini at all. That is not our business, the awakening of the serpent! In fact, Master has stated that the Kundalini is not in the form of a coiled snake at all. It is in the form of an open ring, the open ends

turned in towards the centre! When the Kundalini force is awakened, the open ends turn outwards and upwards.



That is what Master states about this. In any case we don't bother about the Kundalini or the *Shatchakras*.

In our system we start at the heart. The heart is the centre of the circulatory system, and blood from all over the body has to pass through it. We therefore believe that any purificatory process initiated in the region of the heart is naturally carried to the whole of the body. So we concentrate on the heart. The progress of the abhyasi covers half a dozen points (see figure)



but these are not the *Shatchakras* of the Tantriks but higher centres—centres where the higher work is to be taken up, where evolutionary forces can be set to work. The time taken for progress from point one to the final stage depends on the abhyasi himself. Some people spend a whole lifetime moving from point one to two. It all depends on purification of the system. This is where *pranahuti*, the system of Yogic transmission by the Master, becomes all important. The use by the Master of the cosmic and supra-cosmic forces available to Him to awaken the dormant psychic forces in the body of the aspirant, and by which every atom in the abhyasi's body is broken up and reconstituted—can you imagine it?

Master did it to me in 1958. It was at Tambaram where I was with my friend D. Master broke up every atom in my body and reconstituted it. I could not bear it. You know what happens when an atom is broken up? Those of you who are familiar with atomic fission know it. Fantastic energy is released. I just couldn't contain all that energy. I asked Master what to do. He said, "Whatever you cannot absorb, throw it on Madras!" Later on, he told me that he had actually done only fifty percent of the work on that day. Now, this process of breaking up an atom is possible only when a force is introduced into it. This is what *pranahuti* does. A force is introduced into you!

The abhyasi also has to do his work. The cleaning process must be done in the evening. It is very important. People may say it is just imagination—to think that waves of bliss are passing through you and that dirt and disease, et

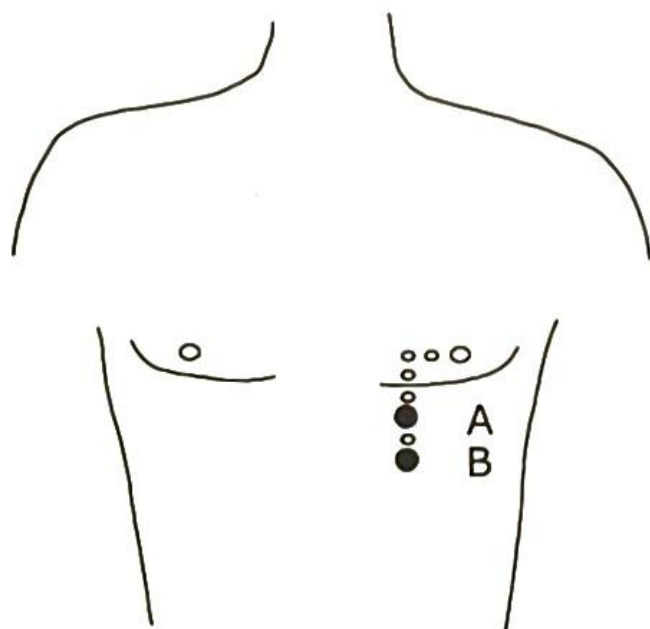
cetera, are going out as smoke from the back! But it has been proved that this really does take place. When you mentally think of this cleaning going on, the force of such a sincere thought sets certain centres at work so that samskaras are dropped off.

Some people have posed the philosophic problem that when a clay brick is fired, does it become a brick instantaneously or by stages? In other words, is the transformation of a man's body instantaneous or does it take place in stages? I think it is all a matter of cleansing. It can happen at once, here and now. It may take all eternity! It depends on you.

CAR: Our Shastras prescribe the purificatory rite of *Bhuta Suddhi*. In principle, this is the same.

Dr. KCV: In principle, yes. But what is the result? You know almost all religions talk somewhere or other of such purification. The Jains had it, this principle of cleansing. They called it *Nirjara* and *Samvara*. The *Nirjara*—not getting old or not being allowed to grow old; the *Samvara*—which should really be *Samyogvara*—meaning excellence. But, unfortunately, the Jains themselves don't know what these things mean today.

(To PR) Have you read the old issues of our *Sahaj Marg*? There (Year 7, Nos. 3 and 4) I have written a series of articles on the efficacy of Raja Yoga where I have treated of this particular subject. You know how Master has indicated points A and B, both of which fall within the region of the physical heart.



Two fingers width to the right of the left nipple, and three finger widths below that, lies point A. Point B lies two finger widths below A. These two points have to be cleaned. As I have already told you, Master, or the preceptors, clean by *pranahuti*, and it can also be done by oneself. In fact, has to be done by the power of one's own thought. The process involves the prevention of extraneous impulses entering into the heart, thus upsetting its equilibrium; and also a throwing out of impulses which are already within, and which tend to settle as karmic residue or dust particles. These have to be cleaned out from there, naturally.

These are the two processes the Jains used to call *Nirjara* and *Samvara*. The entry of impulses into the heart, settling of particles, makes for old age. The sediment of such particles is familiar to students of philosophy as *pudgala*. The prevention of impulse-entry is, therefore, in terms of ancient Jain terminology, *Nirjara*; while cleaning out the *pudgala* is *Samvara*.

In our system, the two processes are given a

physical basis in the heart, at points A and B. We, in our practice, are advised to close point A to outside forces; simultaneously we must feel or imagine the divine forces working at Point B, and all the gross residue being thrown out at the back as smoke or vapour.

As I told you, the Jains had this knowledge, but do they know it now? In fact all the ancients possessed this knowledge. But now we find these things in bits and pieces, here and there; but no integrated knowledge anywhere. We have to think in a larger way to get these things. The old masters have deliberately cut these things here and there for some reason or other.

(To X) You see, what I mean? The *Shatchakras* are of no use to us. We ignore them completely. Whatever may be the value of those centres, they cannot help in the growth of spirituality. They are merely centres of power used for *aisvarya*, et cetera. Gurdjieff has rightly criticised the system as being one of *kunda*—buffers, which first imposes illusion on others, and then on one's own self!

PR: May I ask a question, Sir? Can only an embodied soul liberate another?

Dr. KCV: Why?

PR: You said, when speaking of your mother's liberation and her subsequent question addressed to Master, that Master said he liberated her as otherwise you would have to take another birth to fulfil that.

Dr. KCV: (Smiling) No! After all it is the Ultimate who liberates. In our philosophy it is Vishnu. Hence the Narayana Smarana that is

advocated. Only He can liberate.

CAR: If he can do it, and it is a matter of grace, why does he not do it now? I think it is reasonable.

Dr. KCV: He **can** do it even now. But the body cannot stand it. That is why, by purification, the body is slowly brought to a state where it can stand this, bear this. It is a process that takes time inevitably. In our system regular practice is therefore urged on the abhyasi.

Take the case of the person who translated *Reality at Dawn* into Tamil. He was an abhyasi. But he didn't feel anything and so he gave up abhyas. He was a very sincere person. I asked Master about him, why Master wasn't doing anything for him. He replied, "He has only a year to live. What can I do with him in that time?" So, you see, we have to do our work, too. Then results come. It is all a matter of evolution individually.

11 January 1966—Tuesday

To see Dr. KCV with Appa at 6:00 p.m. Mr. B had already come, bringing with him one Dr. C and his brother's son, both for introduction to Sahaj Marg. After they were individually introduced, Mr. D arrived, and Dr. KCV gave him an individual sitting. Then the three of us, Mr. B, Appa and I, had a sitting for twenty minutes with Dr. KCV.

I experienced a deluge of golden light flowing into me—also felt warmth, a comfortable and happy glow on the forehead and eyelids. A little later I felt a force concentrate on the top of the forehead and from there passing to point four on the right breast. This continued for about ten minutes. The light then passed and waves of darkness engulfed me.

I had a sudden vision of our Master, seated with left leg folded down and tucked under him, while the right leg was bent at the knee, foot pressed down vertically. I felt that he was trying to tell me something but I didn't catch it. This vision slowly faded.

I then had a vision of our Grand Master. He was seated in an old-fashioned easychair with flat, protruding wooden arms. He was seated tailor-fashion and was stroking his grey beard with his left hand.

After the sitting was over, we adjourned for what has now become a usual thing—a discussion.

PR: May I ask you a question? Yesterday you spoke about the *Suddha Sattva* body. Is it beyond the five *Koshas*?

Dr. KCV: Yes. It is beyond all of them. In fact it is the body of a liberated soul, and of *Avatars*. It may be said to be the matter of *Swarga*.

PR: In other words, it can be said to be Divine matter?

Dr. KCV: Yes; say Divinised matter! Such a body is created only by destroying or breaking up the atoms of the physical body and reconstituting it. This led to the belief, which even eminent pundits have held, and hold, that this could therefore happen only after man gives up his mortal body.

Mr.D: Are the *Avatars* born with this body?

Dr. KCV: Yes. They are born with it and grow in it. Remember Shri Krishna on the battlefield of Kurukshetra? He showed Arjuna his *Suddha Sattva* body when he assumed the *Visva Rupa*. Afterwards

he contracted it again to the normal proportions of a human body. That is a characteristic of a *Suddha Sattva* body. It can expand or contract to any dimension, unlike our human body which is limited.

It was the same with Hanuman. He did not know he could change his body until he was told so. Afterwards, he also became enormous to cross the ocean, and on the way when Chaya got hold of him, he contracted to a size where he could pass through her mouth!

The concept of a *Suddha Sattva* body is found and accepted only in *Vaishnava Siddhanta*. Others don't seem to have accepted it. We believe that the *Suddha Sattva* is the highest form the *Jivatma* can attain. It does this after liberation, and thereafter permanently occupies such a body. (Looking at PR.) How was the meditation today?

PR: I saw the Grand Master for the first time today!

Dr. KCV: Yes. Grand Master was a very fair man. I was giving you all individual treatment in community!

12 January 1966—Wednesday

Appa, B, Sulochana and I had satsangh at 7:00 p.m. with Shri Viraraghavan.

16 January 1966—Sunday

Morning satsangh as usual.

17 January 1966—Monday

To see Dr. KCV. Discussed his talk yesterday at the Ramakrishna Mutt, talk given to celebrate

Swami Vivekananda's birth anniversary.

Dr. KCV: How was my talk?

PR: I liked your definition of *Advaita*.

Dr. KCV: That was exactly what Shri Vivekananda meant. It was the same with his concept of Maya. But people have distorted these things. I asked Master about this. He said Shri Vivekananda differed in no way from our views. As a matter of fact, he (Shri Vivekananda) is a guide, our guide, on the same level as our Grand Master. Our Master confirmed this. In fact Master told me that once he had three hours continuous transmission from Shri Krishna. When the transmission ended, Grand Master and Swami Vivekananda came and took away all the power, saying, "We will release it to you when you need it!"

That, of course, raises the problem of why God in the first instance, gave that power at all if it was not to be used.

Mr. B: God is said not to be able to resist a *bhakta's* wish!

18 January 1966—Tuesday

Mr. B was introduced to Sahaj Marg by Dr. KCV.

C and I then had a sitting.

19 January 1966—Wednesday

Individual sitting with Shri Viraraghavan.

Shri V: Two days back I was getting transmission around 1:00 a.m. and then I sat down and meditated for forty minutes. I have been

worried about handling Mission funds and collecting money as I am a government servant. I have been thinking for some time that we must now organise in a more systematic way, and this has probably been working on my mind. Your name came to my mind spontaneously. I am going to hand over all these matters to you. I shall tell Dr. KCV formally about this.

20 January 1966—Thursday

6:00 p.m. to see Dr. KCV.

We discussed publication of his works on Psychology and Sahaj Marg, and his lectures.

PR: The lectures so far available won't be enough. It will come to only about forty to fifty printed pages. Why not we wait till more talks are given?

Dr. KCV: Yes. I was thinking of a weekly talk to our satsangh. Somehow Master feels that my tape-recorded talks are more valuable. He probably feels that in a prepared talk I deviate from the main issues.

PR: Yes, perhaps there is more spontaneity in an unprepared talk. If you like, you can give a series of talks during our satsangh which we can tape-record.

Dr. KCV: Yes, that can be done.

PR: In fact someone was suggesting a question and answer session also.

Dr. KCV: Yes, we can have that also. In fact we can have it during satsangh (meaning Shri Viraraghavan's place) or even here.

PR: As far as questions and answers here go,

I have already got something written down in dialogue form.

Dr. KCV: Very good. I am glad you got onto that.

PR: Some of it may be considered unprintable.

Dr. KCV: What?

PR: You know, you have used certain similes, allusions, et cetera. which may not go into print.

Dr. KCV: No. After all, what about D.H. Lawrence? What about Huxley? You know his point counter-point. A lot of it is matter that can be considered unprintable.

PR: True, but in a book of this nature it may not go well.

Dr. KCV: Anyway, they are valuable, those similes. They will be very useful to you. Someone wrote a book called *Sex and Spirituality*. I was asked to review it! You see many views are held on these things. Some believe that sex can be sublimated; others believe that sex will always be a base thing, never to be raised up; a force which will always confront man in his rise to loftier heights. How to reconcile these views? The Aurobindonian view is there. My review was published by them in full in the very first issue of *Advent* but they added a disclaimer.

Then there are people who follow Marie Correlli's views. You know she thinks of an eternal partner in the higher world, the two striving for union. All that is in her *Romance of Two Worlds*.

PR: I somehow find Marie Correlli's view attractive. It might prove of so much hope to those

couples who are so hopelessly mismatched in this world.

Dr. KCV: You see, the view that is right is that of two partners helping each other to develop. That is the correct view of this thing. I personally hold that nobody should create until they have attained the supramental stage.

PR: Then we would possibly have to wait forever.

Dr. KCV: Well, that is what the rishis did.

PR: But if we read the old texts correctly, in all cases where a rishi created life, there was a fall.

Dr. KCV: No! That is not correct. Take the case of Vasishta or Agastya. They produced rishis! The only exception was the half-baked Vishwamitra. The test is—what did they produce?

PR: Yes, I see what you mean. A noble or ennobling union must produce noble progeny. That is the test you mean.

I then gave a card from the Madras Presidency Homoeopathic Association, announcing a meeting, to Dr. KCV.

Dr. KCV: Homoeopathy is a grand thing, provided one understands things. I have been studying the question of diabetes. It is thought that rice-eaters get it. Then why should those who have eaten only wheat also get it? It is something more than that. It is not even sweets.

I believe it to be caused by the refining of sugar; by the phosphorous! You know Acid Lactic in Homoeopathic dosage is a cure for it? I think milk is also at the bottom of it. Milk gets acidified

and that causes the trouble. Buffalo milk is very bad.

PR: I read an article recently that people above thirty should not drink milk at all as it is very harmful.

Dr. KCV: It is not that; it is not a question of age. The crux is the acidification of the milk on storage. When lactic acid is formed, that brings about the trouble. I think people, at least those in our circle, should be asked to take a dose of lactic acid every week, a dose of phosphorous also about the same time, and a dose of Aconite once a month. The phosphorous for diabetes, lactic acid for blood pressure and Aconite as a tonic!

If the homoeopathy people want (smiling) I can write an article about it.

He then gave me an individual sitting for thirty minutes.

I felt as if I was floating on water. Waves of brilliant light pouring in through both eyes. Cool feeling on cheek below left eye for some time. Then two counter-whirling rings giving a feeling that my body was contracting while I was expanding out of myself. I felt myself growing larger. The two rings whirling in opposite directions gave rise to a feeling almost of vertigo. Waves of blackness sweeping over me. Then the sitting ended.

21 January 1966—Friday

Went to see Dr. Varadachari. He was all alone as he was yesterday, but looking and feeling better. I had taken a book for him, and after discussing it for some time, he asked me how yesterday's meditation had been.

I told him my experiences, how I had felt my body contracting, while I was enlarging, growing in volume as it were—expanding.

Dr. KCV: All our sadhana is based on the fact that our growth is independent of our physical body. In fact, the physical body is not even necessary for our growth. Most of our work is done on the astral plane. We leave the body alone much of the time. In fact, as one develops, one has to be very careful about his body—not to leave it! A stage comes when you feel irked and restricted by the body, and you would be prepared gladly to leave it. But the work of the body too must go on, and one cannot leave his body until the ordained moment has come. So, great care is necessary at higher levels of attainment.

In our system, Master has said that physical rebirth will not be there for most people provided that they have arrived at the *Brahmanda Mandal*, crossing the *Visuddhi* region. Our higher development takes place without the body. In fact the first stage even is rarely accomplished in the physical body. As I told you, we ourselves work on the astral body—we leave the physical body alone. But it must also develop side by side—and it does.

Rebirth is not necessary for development, unless karmically you have to be reborn. In fact freedom from physical rebirth is a comparatively low order of achievement. That should not be treated as the Goal! One should not think one has achieved anything. But it is certainly liberation and itself worth striving for. But very much more remains to be done.

In fact, we develop in an entirely different way.

The way is through the world of the *Pitris*; and then the development beyond. That is the way the rishis developed—through the *Pitrloka*; and they did not need to be reborn at all.

PR: I think it was Master who once told me that physical rebirth could be avoided if an abhyasi reached the *Brahmanda Mandal*. He also said that as there was always the danger of slipping down again, it would be best to stabilise at least at the *Brahmanda* level to ensure that one was not again physically reborn.

Dr.KCV: Yes. That danger is there. It is easy to slip. Look at the great *Acharyas*, and the Mutts they established. The *Thathacharyas* were '*Mudal Theerthas*'. See where they are now. Shri Ramanuja is said to have installed seventy-four heads. Where are they all today? You see, that is what has happened. People slip down. Take our own CMT Mudaliar. Now what happens when the chief man of a system slips like that? God help those under him. We even have prefects who are not even at the *Brahmanda* level. I told Master about this when he was here. I told him that we are lowering standards, and this would be dangerous. He asked me where he could get men like me; it was impossible. I told him that we must select people of the right type and give them thorough training.

Even a man of reasonably high attainments slips. Why? Because a spirit of complacency comes in. The man thinks he has achieved his goal. The craving to develop further and further must always be there. If that craving is not there, then the real trouble begins.

For instance, Master told me that I have begun

to expand in the Central Region. You know what I said? Nothing! I just thought to myself, "Yes"! Now, what happens if I sit back and begin to enjoy the feeling of enjoyment of achievement? You see the danger? There must be a perpetual striving for advancement, no matter at what stage you are. People worry about progress. But it is unnecessary for you to worry. Master cannot afford to keep a man a second longer than is necessary at any stage. There is work to be done. But the craving on the part of the abhyasi must be there.

I remember about B (preceptor); when he first joined our satsangh. He had come casually when Master was here. It was not planned or anything; he just came. He wanted introduction to Sahaj Marg. I asked him to go and ask Master. Well, he was introduced. Then listen to the fun! Master would not allow him to join in the general sitting which was held soon after. You know what B did? He was sitting in the next room crying like a child. Think of that, B crying like a child!

PR: I can't even imagine Mr. B crying. He looks so tough and formidable.

Dr. KCV: That is all show. He is a big humbug. He has a very soft heart and so he puts on a show to make himself appear tough. But you understand what I mean? That is why B is progressing so fast. This striving for perpetual advancement, this craving, should be there. It is most important. You can never afford to sit back. As Master himself has written in one of his works, "You must not rest content until you are looking out of the window of the Central Region."

We then sat for half an hour and Dr. KCV

gave me transmission.

I felt as if I was being washed away on an immense wave. After some time I saw a ring of fire, rather like the wreaths made to be laid on tombs, et cetera. In the middle of the ring, surrounded by the ring of fire, I saw the Lion head of Lord Shri Narasimha. I felt my identity melting away. A whirling sensation set in. At this stage the sitting was terminated.

I asked Dr. KCV about my experience.

PR: Are these things real; these visions of Gods, rishis, et cetera, that we have in meditation?

Dr. KCV: One can't say. You see, there is no counterpart to these things in reality. Take dreams for instance. Shri Ramanuja held that they were real, true, as they came from God. It is possible to have dreams of a previsionary nature.

PR: I have seen my astral self once. It was purely accidental. I generally don't sleep in the afternoons. One Sunday, I fell asleep about 2:00 p.m. Suddenly, around 4:30 p.m., something woke me up. I found myself entering my body. First the toes were aligned, and then the whole body, straight out, using the toes as a fulcrum or hinge, swung into the body, rather like a ruler folding up at the hinge.

Dr. KCV: Yes. One reads about this in literature.

PR: No. Whatever I have read of this has always stated that at the time of re-entry of the astral self, the cord contracts or shortens slowly, and then the astral body occupies a position just above the physical body parallel to it in line

and plane, and after aligning properly, drops into it, as it were. I have never read of the type of re-entry that I experienced.

In fact, I now remember another occasion when there was what is called astral separation. Our Justice Chaturvedi had come to our house; it must have been in the middle of 1964; and he gave us all a sitting in our library. After some time I had a feeling that I was about a few hundred yards above our house, floating lazily about, and I was aware also that I was sitting in meditation in the library. And strangely enough, I didn't feel afraid or anything of that sort on either occasion, just a mild surprise.

Dr. KCV: If this had happened before you joined our Mission, you would probably have been very frightened.

23 January 1966—Sunday

Morning satsangh at Centre as usual. In the evening took Dr. B, brother of our C, to Shri Viraraghavan for introduction to Sahaj Marg. Shri Viraraghavan said his background was good and he would develop fast.

24 January 1966—Monday

Took Dr. B for second sitting.

25 January 1966—Tuesday

Basant Panchami celebrations begun on eve of Grand Master's birth anniversary. Satsangh from 6:30 p.m. to 7:30 p.m.

26 January 1966—Wednesday

Basant Panchami, Grand Master's birthday

today. Satsangh from 6:30 a.m. to 7:30 a.m. Then played a tape-recording of Master's speech recorded in January 1965. Then also played some Veda recordings for about twenty minutes.

Satsangh in the evening 6:30 p.m. to 7:30 p.m. Very powerful transmission. I was several times on the verge of total blackout.

27 January 1966—Thursday

Closing session of celebrations. Satsangh from 6:30 a.m. to 7:30 a.m. Transmission was very strong.

28 January 1966—Friday

Dr. Varadachari returned from Tirupati. Went to see him along with B of Delhi. Appa joined us a little later. Sitting for twenty minutes.

30 January 1966—Sunday

Morning weekly satsangh taken by Dr. KCV.

Evening, went to see Shri B, son of Shri C. The son was not available but the father, who I thought was in Coimbatore, was there. Took him to Dr. Varadachari.

PR: This is Mr. C, my father's friend and colleague in the Railways. He has tried many systems and techniques and wanted to meet you.

Dr. KCV: I am glad to meet you, Sir. What have you been doing?

Shri C: I have tried many things. I couldn't find any satisfaction in any of them.

Dr. KCV: The funny thing is, God is a most unsatisfying thing, or being. The more I drink of

God, or eat of God, the more I want. There is never satisfaction. Take food. When the craving is there, you eat as much as you want, or can, and it is over. Or take sexuality. You don't mind my speaking about these things? After all, we are old enough now! Take sexuality. Once the act is over, there is satisfaction, until the call comes again, at least. But this is not the case with God. There is never satisfaction.

Shri C: That is true. But what to do? I tried many things. Mostly *japa* and meditation. Once someone took me to a Yogi in North India. He said he would give me the '*Naama*' at midnight. I didn't feel happy. Why couldn't he do it during the day? I didn't like it. He had built a lot of small caves and all his disciples would go into them at 4:00 a.m. I asked him what they did. He said that they repeated the *Naama*.

Dr. KCV: I see. You said you were doing *japa*. What *mantra* or *mantras* did you use?

Shri C: The *Gayathri*. I used to do it one hundred and eight times a day. Then I increased it to one thousand and eight. You see, I am employed in Coimbatore. Like Rajagopalachari, I was in the railways, and we both retired about the same time. He got a job here and I got a job in Coimbatore. I am not used to going out and all that. I generally stay alone. So I used to recite the *Gayathri* five thousand to six thousand times a day. I wanted to complete several lakhs and then see the effect. Then this fellow (meaning me) came and told me that it should not be done. He said his Guru, one Dr. K.C. Varadachari had told him about it and promised to take me to him. So I am here.

Dr. KCV: Do you know what the *Gayathri* is? It is a very powerful mantra. It is a prayer to the Central Sun to bring that light down to you, which will raise you to its level and beyond. Now *japa* is a call to God. God is waiting to come. Do you believe in God? In His existence? All you have to do is to repeat the mantra once, and wait for Him to come. Now what have you been doing? You called God, and He came; but you said, wait! I must complete my four thousand or five thousand repetitions, and then I will see you! Think of it! So what does God do? He goes back. So you call God, and then send Him away without seeing Him. That is what it amounts to. That is *japa*. Shri Narayana is waiting to come. It is said of one who hated the Lord that he said 'Na' meaning No! don't come; but Narayana thought He was being called, and He came!

So unnecessary repetition of mantras only leads to grossness. It does no good at all. Like the Tibetan prayer wheel—they write the mantra on a wheel and turn the wheel all day. That is *japa* for you. And of course you have the modern version of the same thing, the gramophone record!

The purpose of the *Gayathri* is to raise you to the level of the Sun, the Central Sun, so that you can transcend that and rise beyond that. Shiva is the Guru of the Shaivites; Vishnu of the Vaishnavas. For what? So that they can transcend them. That is the *Gayathri*—to make you *Aditya* so that you can transcend it and go beyond it. The *Aditya Hridayam*—what is it? One is there in the Ramayana. Shri Rama was said to have been given that mantra to enable him to slay Ravana. There is a second one in the Bhagavata. But what is the

real *Aditya Hridaya*? It is in the Upanishads.

Hiranmayena Patrena Satyasyapi hitam mukham |

That tvam Pushannapaavrunu satya dharmaya drushtaye | |

Pushannekarshe yama surya Praajapatya vyukarashmin samoocha |

*Tejo yathe Roopam kalyaanaramam tatte pasyaami yo asaavasau purushah: So Ahamasmi | | **

[Isavasya Upanishad 15, 16]

15. "The face (entrance) of the 'Truth' is covered by the golden disc. O nourisher (Sun), please remove that for a vision of the 'Reality'."

16. "O Sun, the off-spring of Prajapathi (Creator), thou unique knower, supporter and controller of all, remove your rays and withdraw your light, so that I can see your most auspicious form. I am indeed He, that Being who dwells there!"

That is the real *Aditya Hridayam*. That is also the meaning of the *Gayathri*. Viswamitra brought down that mantra for a purpose; to raise you to that level so that you can go higher and beyond it. Now you see what it means, this *japa*?

Shri C: Yes. I see it.

Dr. KCV: You see, I have gone through all this. It was Shri Vivekananda who gave me the first jolt. And now I am his professor! Then I went on to Shri Aurobindo. I derived a lot of inspiration from him. From him I went on to study Ramanuja. In fact my Doctorate thesis was on Ramanuja's philosophy. Then there were others, like J. Krishnamurthi. He

was then of the order of the star. I gave him a couple of tips about Theosophy which made him give it up. You see, all these things are there. But are you in touch with God? In direct touch I mean, by any of these things? No!

Shri C: Is it possible to be in direct contact with God?

Dr. KCV: Yes. My Master tells me that I am in such direct contact with the Ultimate. I have to believe him. You say you believe in God's existence. Prove it to me.

Shri Y: I know He exists. I haven't felt it, but I know it by a process of the intellect, if you like to call it that.

Dr. KCV: It may be wrong. You see, you can say there is God only when you know Him and have felt His presence. I can say it because I have known Him and felt Him. I have had Kali's *darshan*, also the presence of Shiva. Once even of Lord Shri Venkateswara. Listen to this. I was sick. The whole family was down with cholera. I had nothing to do in those days, and so I completed reading of the Ramayana seven times. The result was that all of us got cholera! There was dehydration of the system and so I agreed to saline being given. You know what happened? The saline would not enter my body. The doctor tried his best. But no! It would not go in. So I told the poor fellow—let it be, Shri Venkateswara is looking after me. You know the joke. Immediately there came a person with '*Thirumanjana Theeratham*' all the way from the Hills to give it to me first! In fact Lord Venkateswara has initiated me into a mantra himself. Even today I have it.

Shri C: How to go about it? I have been groping in the dark. I have had no guidance.

Dr. KCV: (Laughingly) You must have three qualifications. You must be a liar. You must be a fool. You must be nothing. You know the *Alvars*? That is what I learnt from them. *Poyhayazhvar*, *Peyalvar* and *Bhotalwar*. Then you will find God.

You said you have practiced meditation. What did you do?

Shri C: I used to sit in *Padmasana* or *Sukhasana* and concentrate on a point between the eyebrows.

Dr. KCV: That is a wrong thing. Of course Shri Krishna has said it '*Bhruvornadhye*'—but we have found that it is better not to do it there. In the *Purusha Sukta* the clue is there. The Lord resides in the heart; or rather can be made to reside there. All that you have to do is to sit and close your eyes, repeat your *Gayathri* once, and wait for Him in a spirit of receptivity. Don't feel that you have to go to Him. That is incorrect. He must come down into your heart. The receptivity is important.

Suppose you have invited me to dinner at your house, and I am late, almost an hour has passed since the time set, and I haven't arrived. What will you do?

Shri C: I will wait anxiously.

Dr. KCV: Exactly. You will wait—anxiously. That is the important thing. You will feel, "Oh! He said he would come, why isn't he here?" That is what you must do in meditation. Open the door and give Him an hour and wait for Him. Then the Lord will come. Bhagawan will come.

Do you know the meaning of the word 'Bhagawan'? Listen to this fun. *Bhaga* in Sanskrit means the female sexual organ. I was studying the *Lokayatas* once, and in that connection read Vatsyayana's *Kama Sutra*. You know his definition of *moksha*? "*Sahasra Bhaga*" he says! Imagine, to achieve *moksha* I must have been to a thousand women! See the fun! Then some people said, *Sahasra Bhaga* is Indra, so one who has seen Indra alone can attain *moksha*. Indra had one thousand *Bhagas*—later they became eyes—the *Sahasraksha*—that is the *Ahalya Shapa*—you remember. So these funny things are there. Now what is the real meaning of Bhagawan? 'Bha', and 'G' that is *Bha*—Light, *Ga*—*Gacchati*, that is, 'from where the light emanates'. That is Bhagawan.

It is the same with Gopala. They said it meant a cowherd. You know the real meaning? *Gopa*, that is *Goptha*, protector. You know what God is called? He is called, '*Vishwa Goptha*'—protector of the universe.

So you see, these are the things we must know.

Shri C was then introduced to Sahaj Marg at 7:45 p.m.

2 February 1966—Wednesday (Delhi)

At Delhi. Went to Shri S.K. Rajagopalan's place for satsangh. Met Mr. B there.

4 February 1966—Friday (Bareilly)

At Bareilly. Shri B took me and C to meet Smt. Kasturi Chaturvedi at about 7:30 p.m. Spent one hour there. First time meeting her. She gave

us a sitting. Heard flute playing the whole period of meditation!

5 February 1966—Saturday (Bareilly)

1:00 p.m.—Smt. Kasturi and Mr. B called on us at Camphor guest house. Our driver C was introduced to Sahaj Marg.

Left at 2:00 p.m. and arrived Shahjahanpur 4:00 p.m. into the Divine presence of our Revered Master. D came with me, along with E and F. G declined to come. H stayed back on plea of work.

I discussed Mr. G's case with Master. I explained the background; how he had been advised not to do meditation for one year.

Master: Now look here, what all advice is being given. You, Sir, (addressing Shri Ishwar Sahai) have you ever heard something like this? That work which should certainly be done has been stopped. What can I do? Yes. If he will take just two sittings from me then there will be no more worry. But so long as he will not come to me for it, should I take up his responsibility?

(Looking at PR) Let him go.

Later, Brigadier B and his wife came from Poona. They have been introduced by Shri C of Hyderabad. They were introduced to Sahaj Marg by Master.

We, that is Shri F, E, D and I, had sitting for forty minutes. C, driver, had his second sitting with Shri Ishwar Sahai.

6 February 1966—Sunday (Shahjahanpur)

Sitting with Master. Brigadier and Mrs. B came

for their sitting. Long conversation with Master. He explained that a good preceptor was one who could penetrate into a sadhaka's previous life, or even lives, if it was necessary to find out the reason for certain obstructions et cetera. He gave a case of Mrs. C of Hyderabad. He said that she had been static and was not progressing in spite of deep devotion and regular practice. Then one day he looked into her previous existence. He found her in a jungle, having abandoned her children, and taking sannyasa. The wailing of her children was so heart-breaking and had left such a deep impression on her mind that in this life it was obstructing her progress. Master said he removed the impression of that previous existence and immediately she progressed so far that he made her a preceptor.

Brigadier B: So Swamiji, rebirth is a certainty. But how long a time elapses between births? Can we know this?

Master: That is difficult to say. In some cases I think the time may be quite long. In others it may be quite short. You know one of my sons committed suicide. Before he expired I transmitted to him, even though I was not then even a preceptor. I found a light in him before he died. Some years later I found that he had taken rebirth quite nearby. He also came here and recognised me. I found that same light in him. He is following the Sahaj Marg! In his case I think it was only a few years.

Brigadier B: Swamiji, is the sex repeated from life to life?

Master: It may not be so. If there is a lady for

instance, and she wishes to be reborn as a man with a very strong desire, she may take birth as a man. But her feminine qualities will not leave her. That is why you find men with feminine qualities, and women with male qualities. Sometimes even the sex changes. It is all a question of desire.

We then discussed Mr. C.A. Rajagopalachari's ensuing visit.

Master: He is a very devoted person. I can't find more people like him and Dr. Varadachari. He is going to be here for seven days and I shall give him one year's progress every day.

(Looking at PR.) You are a boy! You must work and take your progress. Your father is an old man and I must take pity on old men because they don't have as much time as you have!

We took leave of Master at 11:00 a.m. and left for Bareilly.

14 February 1966—Monday

Sitting at 7:00 p.m. with Shri Viraraghavan.

15 February 1966—Tuesday

With B for sitting at Shri Viraraghavan's. Then to Dr. KCV.

16 February 1966—Wednesday

Attended Dr. Varadachari's endowment lecture at University Centenary building. Then went to his place with Shri B and Shri C. We all had a sitting.

17 February 1966—Thursday

To Dr. KCV at 6:00 p.m. Mr. B had come. The

conversation first was regarding dousing. Then Dr. KCV said that for spiritual matters it would not work. From there talk went to *moksha* and Dr. KCV narrated how in 1956 when Master visited Tirupati, he asked Dr. KCV to place a photograph of his recently expired mother in his room. Later on he told Dr. KCV that she (Dr.'s mother) had not yet taken rebirth and he had liberated her.

PR: What exactly is liberation? What happens when a man is liberated?

Dr. KCV: When a man dies, he retains all his faculties or impressions, his mind, et cetera. These go with him from life to life. You may think of these as spare parts. Now when he is liberated, apart from the disintegration of his physical body, the other attributes also get disintegrated; his mind goes to someone and so on.

PR: I thought these went back to the primordial storehouse.

Dr. KCV: That is a final dissolution when merger with the *Kshob* takes place. That is why Master advises us to relate our progress to *Kshob* so that *moksha* is sure. In our *sanstha* Master promises only liberation. There is no room for anything else.

PR: I have heard that a dying man's wish or desire governs his next birth. Is it so?

Dr. KCV: Yes. If you want *moksha* at death, you can get liberation; or if that is not possible because of *samskaras*, the rebirth is in an environment where *moksha* is possible. Shri Krishna has stated this in the Gita.

PR: If a dying man wants riches, and is reborn

as a rich man, but dyspeptic, diseased, et cetera, and is disillusioned about wealth, will that experience be permanent so that he never wishes for riches again, or does the experience recur?

Dr. KCV: If the disgust is real, the experience is final and it need not be repeated. You see this is a very funny thing. At one time Brahmins had everything. Many non-Brahmins wanted, therefore, to be born as Brahmins. That is why you find many Brahmins today who are nothing but non-Brahmins. You find them in the leather trade, in unclean occupations, et cetera. Similarly, when the time came that Brahmins lost sway, they wanted non-Brahmin birth, and so you find many non-Brahmins who are patently Brahmin in everything but birth. You also see Indians who should have been born in Europe. All this is a huge play.

Then we had a sitting.

Vision: Force entering into right temple. Tension in forehead. Then found myself standing beside a vast expanse of water. On the other side, far away, a golden city, veiled in mist. Rather vague. Felt a barrier.

After sitting told Dr. KCV, "I felt a barrier today."

Dr. KCV: Yes.

PR: Why a barrier at this stage?

Dr. KCV: It is not essentially a barrier. A dam is built not to obstruct flow, but to regulate it. So an obstruction may be purely regulatory.

PR: I felt water stopping me. Is there a water centre analogous to the fire centre?

Dr. KCV: Yes, below the neck (pointing to Point 5.) (Is this a clue to my present state?) Where did you feel it?

PR: Tension at the forehead.

Dr. KCV: No, lower down. You feel the tension on the forehead because that is the radiating point.

18 February 1966—Friday

Took Sulochana. We had a very long sitting with Dr. KCV for forty five minutes. I felt completely self-less during the latter half.

Then Shri B was introduced to Sahaj Marg.

19 February 1966—Saturday

Sulochana and I had sitting with Dr. KCV.

20 February 1966—Sunday

Weekly satsangh as usual at Shri Viraraghavan's. Discussed with him and Dr. KCV my proposal to price Dr. KCV's forthcoming book, *Sahaj Marg—Shri Ramachandra's New Darshana*, at five rupees per copy, and to offer it at pre-publication price of three rupees per copy.

21 February 1966—Monday

After Dr. KCV's endowment lecture, had a sitting. Shri B, Shri C, and Mr. D were also present.

2 March 1966—Wednesday

Evening sitting with Shri Viraraghavan. Appa and Sulochana also came. Shri Viraraghavan said that Appa was drawing everything to himself—this being a change since his visit to Shahjahanpur. He looked at me and said, "You are very steady, very steady!"

6 March 1966—Sunday

Weekly satsangh as usual. Shri B of Cuddapah also attended.

8 March 1966—Tuesday

Attended Dr. KCV's endowment lecture on 'Quest for Universal Religion'.

Later had a sitting all by myself. Total fading off in spite of a very bad headache.

We discussed the lecture, particularly Swami Vivekananda's statement that until each man found a religion for himself, a universal religion could not exist. In fact, there would be universal religion when every person had a religion for himself.

I had read Fritz Peter's *Gurdjieff Remembered* only yesterday. There it says that Gurdjieff had illegitimate children. So I asked Dr. KCV whether he could be considered to have led an immoral life, and if so how this was to be reconciled with his obvious mastery over an important system.

Dr. KCV: No. He was not immoral. Those women must have wanted children. There was no question of sex entering into it. You see, he asked that other woman to come at 4:00 a.m. alone. If she had gone, she would have had a child by him—a child of very high order!

Alexandra David-Neel writes about Tibet, and a Lama going along. The Lama found a soul hankering to be reborn, but no body available for it. The Soul was that of a terrible sinner. Still the Lama took pity on it and wanted to give it an opportunity. He found a young girl working in the

fields nearby, and called her to him for copulation. The girl said she would ask her mother. When she asked her, the mother said she should go if a Lama called her, as such people were not men of lust and there must be something behind it.

You must also remember the story of Pattinathar. He called a woman for copulation. She did not come thinking he was lusting after her. Pattinathar found that two pigs were copulating and a Soul awaiting a body was conceived there. Later when the woman came to him, he told her she was no longer needed.

There was a tradition in the old days about these things. When a Brahmin called a low caste girl, she went, because it meant an opportunity of getting a child of a high level of development. After all, in the larger context of a world evolution, high souls must be born. Take the case of the Namboodris. It was the same. The first child to a Malayali woman was by a Namboodri because they believed that such a child would be 'Dharmaja' and not 'Kamaja'.

Take also the Devadasi business. It was the same. People who don't understand these things called it depravity and that the priest was using these women. But there was a great deal behind these things which was not brought out, kept deliberately secret.

Couples without children are advised to observe *vrata* and then sleep within the temple. Normally, people are not supposed to copulate in such places. But in cases of childless couples, it was considered a *Dharmic* act. Temples are supposed to be full of souls of a high order of

development. When people copulate there, such souls are likely to enter the womb of the mother.

But this, I mean copulating with other women to give them babies, was only for a person of higher consciousness. Vyasa was born in this way. But the higher consciousness must be there before a man should do these things. In fact a man should have children only after he has attained super-consciousness. Then he produces children of high level. So you will see that for people of higher consciousness, the ordinary levels or laws don't hold. All that mattered was the 'work' or 'mission'. If a particular time was favourable for the descent of a Divine Soul, they prepared the body for the incarnation. That was all. It was the work that had to be carried on.

PR: Gurdjieff said that the quantum of knowledge was limited, and also that a man could pass on his knowledge to only **one** other person.

Dr. KCV: Yes. The quantum of knowledge is certainly limited—the higher knowledge! And by passing on, he meant transmission! Everybody can't do it. It is like our own Lalaji passing on all his accumulated knowledge to our Master.

9 March 1966—Wednesday

Attended Dr. KCV's endowment lecture on 'Patterns of Religion'. Then sitting with B, Shri C and D. Appa joined in after we had begun.

After sitting there was some desultory discussion on Astrology, relating to the *moksha* aspect; and concerning the fifth house (for future life), ninth house (for past life) and twelfth house

(for *moksha*), and the influence of 'Ketu' as *moksha-kaarakan*.

10 March 1966—Thursday

Attended Dr. KCV's endowment lecture on 'Gandhi and Universal Religion'.

Sitting—with Shri B.

13 March 1966—Sunday

Morning satsangh as usual.

14 March 1966—Monday

To see Shri Viraraghavan in the evening. Had a sitting.

16 March 1966—Wednesday

Attended Dr. KCV's endowment lecture on 'Shri Aurobindo and Universal Religion'. Later had a sitting. Also present were Shri B (whom I had taken to the lecture), C and Shri D.

17 March 1966—Thursday

Attended Dr. KCV's tenth and what was thought to be the final lecture 'Dr. Radhakrishnan and Universal Religion'. It appears that there are to be two more lectures. Appa also attended. Afterwards sitting as usual.

18 March 1966—Friday

Took Shri B, youngest brother of Shri C, to Shri Viraraghavan at 7:30 a.m. He was introduced to Sahaj Marg.

In the evening went with Sulochana to see Dr. KCV. I had a dream last night, as follows:

Appa, Sulochana, Krishna and I are in what

appears to be a village. I know for a fact that a black cobra has chased Krishna, but when, or where, I don't know. But I know it. In the village, I go out in the evening, and find the black cobra coming towards the house, the rear-half of its length on the ground, but the front-half raised vertically up from the ground, with the hood spread. I run into the house and we all move out. Appa, Sulochana, and Krishna, I don't see them but they are somewhere in front of me. I am going between two houses, with a small drain between the walls in the middle of the path, and as I am stepping on both sides of it, I look back and find the black cobra swimming towards me; I rush into an open courtyard and warn the others of this. The cobra climbs over a wall and comes down, hanging from a *pandal*. Appa bashes away at it with some instrument and succeeds in killing it. About this time I woke up.

I asked Dr. KCV what this dream could have meant.

Dr. KCV: Did you not read my book? What did I give it to you for? See the chapter there on dreams (he was referring to his book).

PR: I was tied up with Gurdjieff. Please tell me what this means.

Dr. KCV: Well, if you read the book you will know. It means sexual enjoyment! That is what it means.

But then my wife had it and she had an abortion. That is why all my children are named 'Adishesan' as the first *Guhya nama*, all of them. Anyway don't worry about it.

19 March 1966—Saturday

To Dr. KCV along with Shri B at 5:00 p.m. After some casual chat, I told him of my experience (dream) of last night.

I must have been dreaming for some time, but I don't remember the dream. Suddenly I find Dr. KCV in front of me. He says, "Well, I suppose there is no harm in telling you; you are at the fifth point."

So I asked him:

PR: Sir, which point am I now at?

Dr. KCV just smiled and said nothing.

PR: It is not an idle question. I ask for a specific reason.

Dr. KCV: Why?

PR: Well, it is like this. Am I at the *Visuddha*?

Dr. KCV: No. You are at the second point, the point of *Atma*. That is your stable point.

PR: Then how did I get an idea of the *Visuddha*? Or rather, what was the point in your telling me this last night?

Dr. KCV: It is the reflection of the *Visuddha*. It is a transit point.

PR: But what about points two and three, why don't I see them?

Dr. KCV: You have passed through them. You did not stay there long; rather, you were not kept there for long. Even at the *Visuddha* you will not be allowed to stay too long.

PR: Why?

Dr. KCV: It is a point of great imagination and also enjoyment. You will find a fund of ideas coming to you. It has great fascination. It will take a grip on you and prevent progress if you are allowed to stay there too long. In fact, that is what happened to Shri Aurobindo. I am sorry I have revealed another's position, but it is there. That is why his books have such fascination. It is the quality of the *Visuddha* region.

After this I asked him some questions on the relationship between the one and a half rings and the points. He stated that only at the *Brahmanda* was a state reached after which there would be no physical rebirth. Or rather I myself said this as having heard it from Master himself, and also added that Master had said that to be sure, it was better to stabilise at *Para Brahmanda*, as there were always chances of slipping down.

Dr. KCV: Yes. But that is for transmitters or for preceptors.

PR: You mean for abhyasis it is different?

Dr. KCV: Yes. One and a half circles is the same as one and a half points. So once you reach point two, the *Atma* region, physical rebirth may be avoided.

PR: My limited objective is to cross one and a half rings.

Dr. KCV: Nonsense. Your aim must be to at least cross five rings, the ego rings.

PR: Yes, but how?

Dr. KCV: You don't worry about it. You are not doing it. Just leave it to Master.

Somehow, then, the talk turned to castes, et cetera and Dr. KCV again elaborated his ideas as how higher persons had to stoop to raise lower ones; how Brahmins raised Kshatriyas by producing children with their women; how similarly the Kshatriyas raised up the Vaisyas by a similar method and so on.

Dr. KCV: Take animals. Do you know how they come into being? They are nothing but reincarnation of humans. Meat-eaters, animal lovers, et cetera, are reborn as animals to raise up the animals. That is the law. The higher must raise up the next lower, so that it can in turn be raised itself by being on the next higher level to it.

You will see that certain animals can only live in human company, like dogs, cats. So also some plants and flowers seem to thrive in human company like the *tulasi* and the *bilva*. In fact, they are considered to be divine plants; in a sense they are incarnated as plants for divine service only to elevate the plant kingdom itself. Thus man has a duty in domesticating plants, animals, et cetera. It has to be done in such a way that they are ennobled, raised, so that they are able to progress upwards on the evolutionary path.

So you see it is possible for Man to be reborn as an animal or plant, or even a mineral, for this purpose of evolution.

(Some discussion on this. Then somehow we got onto *satakopa*.)

Dr. KCV: You know what *satari* means? *Sata* is supposed to be the life breath controlling rebirth. *Ari* means to cut. So *satari*—that which cuts rebirth, that is, gives liberation. But *satakopa*, a

gopa means a protector. So Satakopa is the opposite of liberation. Funny.

Now take the Japanese *satori*—it is the same thing. I studied this and found that a Shri Vaisnava of Kancheepuram exported *satari* to Japan long ago, and there it is called *satori*.

20 March 1966—Sunday

With Dr. KCV at 6:15 a.m. to go to Parry's bus stand to see him off to Tirupati. I had with me the bound volume of *Ananda* to be returned to Shri B.

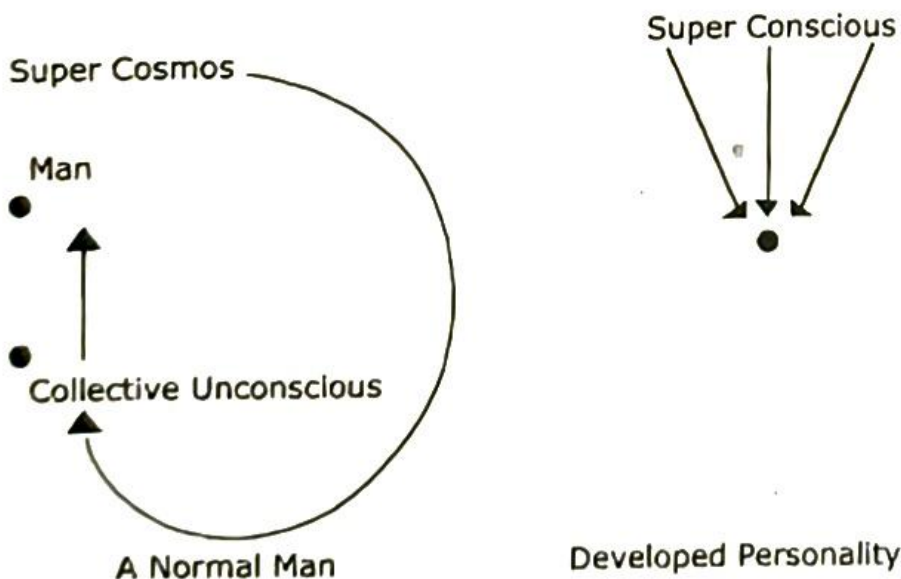
Dr. KCV: What is that?

PR: *Ananda*. I have to return it to Mr. B.

Dr. KCV: Have you read my articles in it?

PR: Yes, Sir. But one thing is not clear. (They are all on art.) Why do you say that Jung is incorrect when he says that real art is from the archetype, or is a representation of the archetype?

Dr. KCV: Jung did not go deep into the matter. I believe he did not understand what he did. You see what Shri Aurobindo did. He attributed it (all art) to the descent of the Supramental. That is one side.



Jung saw it all as in the collective unconscious. The truth is that it is from the Divine. Only when you are developed to a superconscious state, you are able to get it straight from above. Otherwise it comes from what Jung calls the unconscious.

PR: So what you say is really a synthesis of the two ideas, that of Shri Aurobindo and of Jung.

Dr. KCV: Yes. That is exactly what it is. It is always from above. Only it appears to be from below, where the individual has not developed—and Jung saw only this aspect of its working.

He was a very great man. But he did not go far enough. Shri Aurobindo, particularly later on, became set in his style. That is not good. It stunts growth.

PR: Sometimes even when I am meditating alone, I feel a boring sensation at the temple.

Dr. KCV: Yes. Once the force is set to work on a certain point, it continues to do its work there. It is like a circuit which has been established. It goes on and on.

PR: What about conscious direction then?

Dr. KCV: That does not come for a very, very long time. Before you can control that force, you must have reached that level. And for that you must offer yourself to it completely.

Take a woman who has been rescued from certain death. The man sees whether she offers herself.

PR: In gratitude.

Dr. KCV: Exactly. She says, as it were, I am yours, because but for you I would not be. You see

what a dangerous thing this is. I can't talk about it. It can't be put down on paper. People would immediately say that Dr. KCV is training women only so that they can offer themselves to him. And if men, they will say that he is after their property. Now you see why a giver can never be a receiver? It just cannot be. That is why our Master takes nothing. He serves. That was also the greatness of J. Krishnamurthi. He was given Ommen Castle as a gift by the Baron. It is in Holland, a huge castle worth millions. Later when the Baron got married, J. Krishnamurthi presented the castle to his wife as a wedding gift. Whatever may be said of him, his renunciation is a great thing.

21 March 1966—Monday

Morning satsangh as usual.

23 March 1966—Wednesday

Evening sitting with Appa and B at Shri Viraraghavan's place.

27 March 1966—Sunday

Morning satsangh as usual.

29 March 1966—Tuesday

When sitting for meditation in the evening, felt vibration on top point of forehead. A little later the entire left half of the scalp, particularly the area over left ear, tingled violently as if an electric shock had been given there.

30 March 1966—Wednesday

Attended Dr. KCV's eleventh lecture at the University. Then sitting as usual, along with Mr. B and C.

Discussed Shri D—how he had come back from Bombay a few days ago, and met Appa and handed over to him Master's photograph and book, saying that he couldn't find 'conviction' in the system and that there were too many contradictions and inconsistencies in the books.

PR: I feel very sorry that this has happened.

Dr. KCV: Why? Just forget him. I gave him three sittings and found him hard, adamant, like a rock. I just couldn't penetrate.

I gave Dr. KCV a sketch of Shri D's personal background, his morals, et cetera.

Dr. KCV: Do you now wonder that I fall sick often? If you bring such people, it all comes on me.

PR: He wanted to come. You see he wanted to have *Samashrenam* and I had promised that when next our *Acharyaswamy* comes to Madras, I would inform him. Last time he came here, I went to Mr. D's house to ask his son to send a message and get him to come down. But when I went to the house, the son was not there, but Mr. D himself was present. I told him that *Acharyaswamy* had arrived. He then said that he had to go in two days time to Gobi-chettypalayam for his granddaughter's marriage and therefore he could not have *Samashrenam* done now.

He then asked me where I was going. I said I had to meet a gentleman in Mylapore. He pressed for details and finally I told him. He then insisted on coming to meet you, and have introduction to Sahaj Marg if possible.

I feel that if he had gone to Shahjahanpur, all

would have been well.

Dr. KCV: Yes. But he didn't go. His time hasn't come yet. Let us not worry about him.

We then sat in meditation for forty minutes.

Experience: Vibration at *chit-lake* for ten minutes. Then strong vibration at middle of head, and finally at back of head. Lasted throughout the sitting. About halfway through, vision of Lalaji holding our Master's right hand in his own, and pointing at me, aiming at chest, and clicking fingers. I felt my soul separate itself from my body and soar away.

No discussion.

31 March 1966 Thursday

Attended Dr. KCV's twelfth and final lecture under the endowment programme. Then to Dr. KCV's place. Appa also arrived.

Appa told Dr. KCV about Mr. D. Dr. KCV told him that I had already told him the story yesterday.

CAR: If the fellow had gone to Shahjahanpur without going to Bombay, things may have been different.

Dr. KCV: Yes, but don't you see that Master did not call him.

CAR: His introduction was then a waste.

Dr. KCV: Where was the introduction?

CAR: But you introduced him when Pachu brought him here.

Dr. KCV: I have told you my friend that even though I gave him three sittings, I just couldn't

penetrate. How could he be introduced if the force or power couldn't flow into him?

CAR: He was morally a wreck.

Dr. KCV: Yes, I have heard all this from Pachu. [Pachu—the family pet name (or nickname) by which P.Rajagopalachari is addressed at home. It is a contraction of the name 'Parthasarathi'.] I wish you had told me this before he came to me. Then I might have been able to suppress certain centres which cause this havoc.

Master once told me quietly in Tirupati about sexual over-activity and how certain centres are responsible for this. He also told me how this could be controlled by working on certain centres. You see a man can be made even impotent. Only trouble is his wife is then likely to come running and complain.

CAR: He (meaning D) was sincere. Of that I have no doubt. He has been practicing these things for a long time.

Dr. KCV: Sir, Sir, don't tell me these things. That man was a humbug. You know he told me he could sit for four hours and six hours at a time?

There is one thing common with all other systems. They all depend on awakening the Kundalini. Now if this happens, or is attempted, without guidance, the tremendous heat generated at the lowest plexus, the *Muladhara*, may heat up the nearby sex centres and cause violent sexual activity. That is why so many people who start sincere practice end up as moral refuse.

We all then had sitting for thirty-five minutes. Shri B, C, both were present. E came but went

down to talk to F and so missed the sitting. Mr. G was also there.

I again felt strong vibrations at the *chit-lake* and great general and subjective warmth throughout the sitting.

After the sitting talk came up regarding the Bhrigu-Samhita reading for Lal Bahadur Shastri last January which has appeared in the current issue of *Astrological* magazine. Dr. KCV teased Mr. C a little on astrology.

1 July 1966—Friday (Calcutta)

After Dr. Varadachari's departure for Tirupati, we have been totally at a loss. So much so that I have neglected this diary for nearly four months now. We have had no occasion for those stimulating discussions and there has also been nothing much to record, anyway.

2 July 1966—Saturday (Shahjahanpur)

Arrived in Shahjahanpur from Calcutta by the Amritsar Mail at 7:00 p.m. It is Guru Poornima day and we have come to Master on this most auspicious of days for a *sishya* to come to his Guru's feet. B and C are with me, the latter seeking introduction to Sahaj Marg.

Master, Shri Ishwar Sahai, Mr. D of Tinsukia, Assam, and four abhyasis of Sitapur are in residence. Master gave Mr. C his first introductory sitting—a brief one of only ten minutes. Then we all sat.

After dinner I requested Master to make a special transmission to Mr. E at Calcutta, B's father-in-law. He had requested this be done between

11:40 p.m. and 12:30 past midnight as he would be performing special Kali Puja then. I told Master all this.

Master: What sort of *puja* is he doing?

PR: He is a Devi Upasaka and so he is doing *puja* of a Devi.

Master: Worship of which goddess?

PR: Sir, he is a *Gayathri Upasak* and he is also doing worship of Kali.

Master: Then, he is on the way of Tantrik worship. I can give him transmission but he will not be deriving any benefit from it. Now look here, I will tell you one thing. In our *sanstha* one can get only realisation. From my transmission one can get realisation but nothing else. When people get involved in the Tantrik practices I can do nothing at all for them; but if they could give up that practice and then come to me I can do something for them. Now I am telling you one more thing. There is an abhyasi in Bangalore and whenever I transmit to him I see that the transmission returns to me. His heart is so solid that it is like steel. The transmission cannot penetrate it. Now for him I can do nothing. But if he will listen to what I say, and follow our disciplines and practice according to our instructions, then of course the whole matter will be different.

Later, because B felt disappointed, I spoke to Master again and told him of B's feelings.

Master: All right. I will do for you what you want. But there will be no benefit from it.

3 July 1966—Sunday

B had his second introductory sitting, and subsequently we all sat for meditation. This sitting was for forty minutes.

While talking about realisation Master said: "Realisation is such a thing that if you understood its secret and come to know what in reality it is, then you will not desire it. I am telling you one thing. When I was an abhyasi I one day asked my Guru Maharaj, Lalaji, 'Sir, you have put a lot of effort upon me and also I have contributed my own efforts in this matter. What! Has all this been done only for this?' Then Lalaji said, 'Yes, it is being done only for this. Do you think so poorly of this condition? I want to ask you one thing—if I should take away this condition from you only for five minutes, then how will you feel?'

"I told him, 'Lalaji Sahab, it would be better that I should die.' Then he told me, 'Look here! Realisation is such a condition that perhaps we may consider it to be valueless but without which even the existence would become difficult.' In any case I am not going to open the secret of that now."

We had evening satsangh. B also joined in. Very powerful and subtle. Forty minutes sitting. Master was in one of his rare moods for speech and we, Master, Shri Ishwar Sahai and I, were talking far into the night. Mr. C had left for Delhi, and the Sitapur group had left for their place. B and D fell asleep, so we three were by ourselves. Master said my progress was good. I discussed regarding Appa and his health. Master suggested five *badams* to be soaked overnight, skin removed in the morning, paste to be made, add one ounce

water and sugar and then fry with two teaspoons ghee. Give for fifteen days and then report.

I then asked about Sulochana. He looked up for a moment and then said that there appeared to be a patch on her heart, like a patch of ointment applied on a lint.

Master: It seems to be that whatever benefit she has so far derived is the benefit of the satsangh. There has been no significant benefit from her own effort. Please tell her that she should do the evening cleaning regularly and regarding the patch that is there, convey my findings to Dr. Varadachari and request him that if possible he should give her a sitting. It will be all right.

4 July 1966—Monday (Shahjahanpur/Bareilly)

We three had sitting for thirty-five minutes. Because B opened his eyes Master terminated the sitting.

We left at 8:00 p.m. C came and he had a special sitting. Came to Bareilly.

Evening met Bahen Kasturi (C, E and I) and had sitting there. "Constant Remembrance is the memory of the state of meditation." Mr. F of Allied Paints, Lucknow, was introduced to Sahaj Marg by Bahen Kasturi.

6 July 1966—Wednesday (Delhi)

At Delhi. Special sitting for B, C, D and self with Shri S.K. Rajagopalan.

Shri SKR gave us a long talk, mainly related to surrender—how when we surrender, the results of karma have yet to be enjoyed (*bhog*) but how the Lord, by *Anu Pravesa*, Himself becomes the

enjoyer and so we don't really feel these things.

8 July 1966—Friday

Back in Madras. Dr. KCV has come over to his son Shri Vatsan's marriage on 7 July 1966. Told him about my Shahjahanpur trip.

9 July 1966—Saturday

With Dr. KCV. He came home for half an hour to give Sulochana a sitting. I had told him about Babuji's finding and his suggestion that she should be given a special sitting.

Later I told him about Master's comments regarding the accident he had while going by bus to Sitapur on 21 June 1966. Master had said: "Look here, when I left this place I felt that today there would be a bus accident. Now it so happened that I forgot this idea completely. Now I will tell you one more thing, that as the bus began to move I myself got up and stood up. Why I got up and stood up I don't know, but look here, if I had not stood perhaps I would have lost my eyes. As it is I only had a minor injury.

"I am telling you one thing more. It also happened once before that Master Saheb (Mr. Ishwar Sahai) and I were returning, perhaps from Patna, and as we were coming to the station I found I could not go forward at all. My legs refused to go forward and I could not understand what was happening. I stood there and meditated a little and then I understood that the train by which we were to go was to meet with an accident. Anyway we stopped our journey. But one thing I could not understand was what are the characteristics of evil forces. The thing is that if I was not to be injured,

then even if I had gone by that train I should not have been injured. Now why couldn't I go? I have to ask Dr. Varadachari about this."

I put this question to Dr. KCV.

Dr. KCV: Don't you see? It is very simple. Master was not allowed to proceed by the train because if he had, he would have to bear the accident by himself because of his special position. That would interfere with the individual karmas of the other passengers, which as I said, Master would have to take over. So it was not permitted.

Take his bus trip. I am sure there were other satsanghis with him. You know he was the only person injured, even though it was a head-on collision with another bus. You see it?

10 July 1966—Sunday

Satsangh as usual taken by Mr. B. Then to Shri Vatsan's marriage.

12 July 1966—Tuesday

Took B of Bombay to Shri Viraraghavan for introduction to Sahaj Marg. One and a half hours informative talk only.

13 July 1966—Wednesday

B introduced. Will have his second sitting tomorrow.

17 July 1966—Sunday

Satsangh as usual. B also attended.

22 July 1966—Friday (Tirupati)

To Tirupati with B by 3:00 p.m. bus. Arrived Tirupati 7:30 p.m. via Uthukottai, Kalahasti. Spent

about one and a half hours with Dr. KCV.

23 July 1966—Saturday (Tirupati)

Had sitting at 6:30 a.m. B and self only. About fifty minutes.

After sitting was over, Dr. KCV explained about a new discovery of his regarding *granthis* or knots.

Dr. KCV: At each knot I find a shape like a cocoon; a longish shape with spiral-winding. In the *yatra*, when you arrive at a particular knot, and then leave it, a vibration is set up. The whole cocoon-like thing vibrates rapidly. So much so that the vibration is only after the knot has been crossed, or left behind. So vibration at a point really means that the point has been crossed, whereas commonly people feel that vibration signifies arrival at that particular point.

PR: Can this, or does this, occur also on the return path? After all the journey has to be completed by coming back to one's permanent seat.

Dr. KCV: Yes, certainly.

PR: So there are really three aspects to this vibration. One when it is crossed on the outward *yatra*, so to say; two, when the same point is crossed on the return *yatra*; and three, when a corresponding centre in the mind region is crossed, you said the centre in the heart region vibrates.

Dr. KCV: Yes, that is correct.

PR: But it makes it difficult to say what is really happening.

Dr. KCV: No. The preceptor can say what is going on. But I agree that it needs experience.

People who just go on transmitting in a stereotyped way may not be able to do so.

PR: Master said that transmission can be from various levels. In fact he told me of an instance where he transmitted at a material level. He said:

"Transmission can be from various levels. Normally in my work I give subtle transmission and as the abhyasi progresses the transmission also becomes subtler and thus in my work mostly the transmission is from the Central Region. Now I will tell you one thing. In the time of my Guru Maharaj, whom we call 'Lalaji', he used to tell us these things. Once I wished to conduct an experiment. An abhyasi came and I thought why shouldn't I try it on him. Now look here, there is a centre to which if transmission is given the sensation of drunkenness is produced. I transmitted to him at that point. Now look, when the sitting was over that person could not get up and when he was able to get up with much difficulty he was not able to walk and his condition was completely like that of a drunkard. Later Lalaji chastised me. I am telling you this thing so that you may know that the transmission can be from many levels."

Dr. KCV: Yes, that is correct. You remember I have tried this out on you! Hot, and cold, et cetera. Anything can be done. But you see the whole thing is that it has to be done clinically. We must activate a certain point and see the abhyasi's reaction. They always feel what is happening, in the sense that the activity is there; but until a certain degree of sensitivity is developed, they may not actually experience it. It is necessary to do these things and then question the abhyasi. They then get into

the habit of observing what is going on during a sitting. Otherwise the preceptor goes on transmitting in an ordinary way and the abhyasi goes on sitting, but neither knows what is going on. But of course the newer preceptors and juniors will not be able to do this. It requires experience. Further, the juniors can transmit only while they themselves are in meditation. So they get immersed in it. That is why they also transmit for long periods.

Only those who have actually entered the Central Region are not required to meditate. They can therefore do these things at will; I mean transmit at various levels to evoke various experiences in the abhyasi. You must therefore get into the habit of observing what goes on. That develops sensitivity and hastens progress.

PR: Master was wanting to write to you for details about the *Panchagni Vidya*. He was saying he couldn't find details from books.

Dr. KCV: It is nothing. Of course according to the scriptures it is to sit with four fires in the four directions or cardinal points with the sun blazing overhead. That is all nonsense. I don't know how these things got in. For all the good that this will do, one may as well have a fire under one also. No, no. That is not it. The real clue comes from the *Pancharatra Agama*. Rishi Bhargava is spoken of as the teacher of the *Panchagni Vidya*. Do you know why? Take the rishis beginning with Bhargava. Who are they? Bhargava, Chyavana, Apnavana, Ourva and Jamadagni. They are the Masters of the *Panchagni*.

Bhargava is the highest, the *Para* as it were;

or he helps in the attainment of liberation. He is the rishi or *Agni* for liberation.

Chyavana is the rishi causing motion, progress.

Apnavana is the rishi of attainment.

Ourva, the Lord of Pleasures, from *Uru*, thigh! You remember *Urvasi*! So this is the fire of material and sexual pleasures, of *bhoga* so to say.

Jamadagni.

So you see, we can even equate our five points of the heart region with these five rishis, Bhargava the highest, point five, and Jamadagni as rishi of point one.

Now I will tell you something confidential. Adi Sankara established five *Mutts*: at Kanchi, Sringeri, Puri, Dwaraka and Badri. Do you know why he did it? It was really his attempt to preserve the *Panchagni Vidya*, the knowledge of the five fires.

Sringeri was originally elsewhere, established as the *Artha-Mutt*. *Artha*—not in the sense of wealth but in the sense of creation, creative activity, et cetera. Say Karma Yoga. The *mutt* was originally near Hampi in Vijayanagaram. That the *mutt* functioned well is visible in the art masterpieces of Halebid and such other places. But today it is an *artha-mutt* in the sense of money-grabbing only. To cover up their activities, so different from what the founder had planned, they have had to introduce Saradambika, et cetera. So that is one.

The *Mutt* at Kanchipuram is the *Kama-mutt*, *Kamakoti*, not *Koti kama*! *Koti* in the sense of 'division' or 'section'. It was the *mutt* of love. But not of profane love as it has come to mean, but of

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love directed to the Divine, namely *bhakti*. It was originally the *mutt* for those who were following the path of devotion or love; the Bhakti-cult. All that this *mutt* has produced is a Kumbakonam (this is a derogatory reference)! I will grant you that. When the *mutt* failed to foster *bhakti*, as it was meant to do, it failed.

The *Mutts* at Dwaraka and Puri are *dharma mutts*. Poor fellows, they are struggling with *dharma*, not even knowing what the word means. Why two *mutts* for *dharma*, you may ask. After Dwaraka was destroyed, the centre for *dharma* shifted to Puri. You must remember that the Lord of Puri is Bhalabhadra Krishna, an incarnation of Shri Krishna. So it was established there.

At Badrinath, Adi Sankara established the *Moksha Mutt*. It is of course lost to us. So Adi Sankara knew all about the *Panchagni*, and he must have got it from the *Pancharatra*. Of course if you say this to the modern Advaitins, they will probably beat you! But one must ask why Sankara established these *mutts*; why five? And there one gets the answer.

PR: What is it that makes *Pancharatra* so important?

Dr. KCV: I will tell you. Do you worship Shri Rama? No! Because a subsequent *Avatar* or manifestation of the Divine has taken place, and he is the *Yuga Purusha*, that is Shri Krishna.

Rama was Lord of the day, of the *Shukla Paksha*, of *Uttarayana*, of light, and of *Surya*. He is the Lord of *Pancha ahas*. He was born at mid-day.

Shri Krishna was born at midnight. He is the

Lord of the night, of the *Krishna Paksha*, of *Dakshinayana*, of the darkness and of *chandra*. He is therefore the Lord of the *Pancharatra*! That is why this *Agama* is important.

But you must remember one thing, in this connection. *Parasurama* is the Lord of the *Panchagni*. Note that! It was *Parasurama* who helped both *Rama* and *Shri Krishna*! So the *Panchagni* is superior, in that way. Now that is what we follow in our system.

The *Bhagavad Gita* also deals with the *Pancharatra*. You know our *Agama* recognises five forms of the Divine, namely the *Para*, *Vyuha*, *Vibhava*, *Harda* and *Archa*. The *Paramatma* Himself has given hints in the *Gita* as to this.

The *Para* form—*Param drushtva nivartate*.

One who sees me in the *Para* form does not return!

The *Vyuha*—The *Visvarupa Darsanam*.

Vibhava—The Lord says I am so-and-so in such-and-such, *Rudranam Shankaraschaasmi*, et cetera.

Harda—This he shows in many places.

What about the *Archa rupa*, you may ask! Well, the *chaturbhuja* form in which the Lord finally appeared to *Arjuna* is that. That was precisely the reason for the Lord manifesting himself in that form. "Worship me in this form," it would appear the Lord said. That is why our *Bimbas* in temples commonly represent the *chaturbhuja* form!

That is the reason why our people took the *Gita* along with the *Upanishads*. They represent

the Veda and the Agama. You see it!

That ended the morning session.

We had sitting again in the evening for fifty minutes. Shri C and Dr. D, as well as a lady member also were present. Somehow the topic of *Panchagni* came up again and much of the mornings matter was gone over. Suddenly Dr. KCV said that he considered that even the act of creation could be practice of *Panchagni Vidya*.

Dr. KCV: I think you can say that the act of creation, or copulation, when productive, is itself a performance of the *Panchagni Vidya* in one sense.

After all it is a *Jiva* descending from above, passing through the body, heart, and genitals and being ejaculated out as *Rethas* into a system prepared for it—the *Kshetra*—all for creation. It passes the whole gamut of the five fires. Don't you think it is a cosmic function? We have the descent from above which awakens the Kundalini—not in the normal *Laya Yoga* sense of it, but as an awakening of the latent creative energy in the system. That is what awakening the Kundalini really means, I think. It cannot be aroused except for purposes of creation. It can only be awakened under conditions where creation is the purpose. There can be no other awakening of the Kundalini. Master has also said that the Kundalini rises only for cosmic purposes. And in my opinion, only creation is really a cosmic function.

PR: But they speak of it as *Urdhva Rethas*?

Dr. KCV: What can I do with the stupid fellows who don't understand anything, and who misunderstand everything. *Urdhva Rethas* means

upright penis, is it? So then only *Malayalam* can be performed upon it. What nonsense. Let stupid fools misinterpret these things in speeches; but what is worse is that it is shown in sculptures even!

Now what is the real meaning of this? I will tell you. *Urdhva* means 'up' and *Urdhva Rethas* means the upward growing *rethas*! That is all. That is, the progeny of such a *rethas* will be progressive, forward or upward moving—children who are better in every way than their father. That is what *Urdhva Rethas* means. The children should be gods!

Do you perform *Sandhya Vandana*?

PR: No, but I know the mantras.

Dr. KCV: Well, you have the rishis Atri, Bhrgu. Where are they? Atri is at the *Muladhara*, while Bhrgu is at the testes, at the gonads. I told you about Bhargava in connection with *Panchagni*. And here you have Bhrgu at the level of creation. You see this? So you see the Kundalini is involved in cosmic creation, the creation of gods!

Who is a Yogi? Only one who can beget gods. There is a theory that when a man is mature and has achieved superconsciousness, then he begets a child. It is *Panchagni Vidya*. Such a child, born of maturity and not out of lust or violence, is a God—a *Dharmaja*. It is not *Kamaja* which first-born usually or always are. The first-born are fools, and idiots, because they are born of lust, and often of violence, at a time when the man has no maturity nor higher consciousness. So he produces a pig only. The real production should be only when a man, having attained maturity and also higher consciousness, produces a child out of a woman

similarly prepared. The *kshetra* is also to be prepared. The *rethas* must flow into a body or organism also prepared in a similar way. Please note that. There can be no promiscuity here. Both have to be prepared. And in such creation the Kundalini awakens and a God is the result.

PR: Master told me that the Kundalini can awaken by itself in other ways, such as when a man is in ecstasy over good music, et cetera. He also said that in such cases of uncontrolled awakening of the Kundalini, the descent of the *shakti* created havoc when it passed the lower centres.

Dr. KCV: It is possible. But I repeat, only during creation. Or let us put it this way, when the Kundalini awakens, creation has got to result. Take the case of people like Byron or Shelley or Walt Whitman. That was their difficulty. Creation had to go on, and any vessel had to suffice. The Greeks and Egyptians had the Hetaerae, the Divine concubines, who were there specifically to provide bodies for souls awaiting to be born.

In our own Puranas we have stories of Menaka and others. Please note that Rambha, Urvashi, Menaka and Tilottama are our Divine Hetaerae. They were there only to provide bodies for gods to be fathered by the Rishis when the creative urge manifested itself.

In fact I maintain that as a man ascends on the path of spirituality his sexuality also goes up, precisely because of this. Promiscuity cannot be allowed. It is then that the Master's grace is needed to control it. You see, the Kundalini has actually got to be suppressed rather than awakened. I think this is what Master means when he says that the

Kundalini *shakti* is released when cosmic function needs it.

As for the rishis, the sages Atri, Bhrgu, Kutsa, Vasistha, Gautama, Kasyapa and Angirasa are the Divine rishis, the Brahma Rishis. They are the only Divine rishis. They are the founders of the systems. Please note that even Viswamitra is not there, nor even Valmiki.

One more thing—our forefathers maintained that if one wants to maintain the *Vrdhva Gati*, then one's daughter should be given to one of a higher *Gotra*.

24 July 1966—Sunday (Tirupati)

Satsangh at 6:30 a.m. About twenty people, including ourselves, attended. Today is my birthday, the fortieth according to the English calendar. Dr. KCV blessed me saying, "May you progress forty times faster."

Powerful transmission. Halfway through, I felt as if bathed in an immense glow of golden yellow light. The light descended from above, like a shower, but continuous; it entered the body through the top of the head, and totally enveloped me. This lasted till sitting was terminated.

After fifty-two minutes of meditation, Dr. KCV sent off everybody. Only Dr. D, Chi. C and B and I were there.

Dr. KCV: Well Doctor, what did you feel today?

Dr. D: Very good. I feel a lot of peace.

Dr. KCV: Yes, that is all that you say.

C: The transmission was from the Central

Region today. I felt it to be so.

Dr. KCV: Yes. That is where I usually transmit from nowadays. I cannot transmit from lower levels.

PR: Master said that transmission can be from any level.

Dr. KCV: Yes. It is so. It is all a question of vibration. You have read in yesterday's paper about anti-matter particles which destroy matter when an anti-particle is brought to the particle. The result is emission of gamma-rays! This the physicists have only now discovered. In our cleaning process too the same thing takes place. A vibration is produced.

Take the various metres, I mean *Chandas* of the Vedic poetry. It can be seen that pages after pages are in one metre, say the Gayathri or something like that, and suddenly a changed metre is introduced, like *Jagati* or *Anusthub*. Now who can recite such passages properly? You see, it is not a question of a different metre only. It is a question of a different level of consciousness coming in at that stage. The level of consciousness is totally different. So to recite it properly, the person reading it must be capable of moving to a different plane of consciousness. If the transition from one plane to another can be made, the vision behind the words actually manifests itself. But this has been lost. Now we only have stilted recitation, the spirit is gone, and only empty words remain. That is precisely what Master means when he says that the connection has been 'cut'—the form remains, but the spirit has fled!

(This is a sequel to another unreported talk where I had mentioned Master saying that one Bayyaz Bustami, one of seventy-two Sufi Saints,

had cut the connection with Lord Shri Krishna.)

Dr. KCV: So people recite the Vedas and wonder why they don't 'see' God! And to make matters worse, there are some, who, not content with killing the metres, have started counting the number of *aksharas*; as if that could help! (with a derisive snort!)

(Turning to PR.) Well, what did you experience today?

PR: Very powerful transmission. Also a vision of Grand Master. Then, after about twenty minutes of meditation, I felt a cloud of golden light descending from above—and penetrating my head and completely enveloping me—just as R.M. Bucke described! It lasted throughout.

Dr. KCV: Yes. I did something special for some of you today.

(To Dr. D) Did you not feel this? Why, even now if you close your eyes and sit, you must be able to see your whole being enveloped in this light.

(To B) What about you?

PR: He has been very worried at not having gone up the hill to the temple. He woke up at 1:15 a.m. and said, "Whatever it may be, I feel some sorrow for not going up the hill."

Dr. KCV: So! You are sorry you didn't go to Shri Venkateswara! Do you know the story of Shri Krishna and Rukmini? I will tell you. Shri Krishna had promised Rukmini that he would never leave her side even for a second, that he would always be with her at all times and in all places. But when so many people came and told her that they had

seen Krishna elsewhere, she became jealous and angry. Hearing that he was in a particular place, she went there and accused him of falsehood and deceit. You know what Shri Krishna said? He said, "If you had remained where you should be, this would not have happened. I said I would always be with you. I was. I never have left you for a second. Why did you have to come and seek me here? So you have to suffer. Go back where you belong!" That is what he told her.

Therefore, I advise you not to go to Venkateswara. He can give you something you may not like, and trouble you like he troubles me. Who was here today during meditation? Did you not feel His presence? Then why do you want to go to the Hill?

B: No, Sir.

Dr. KCV: All right. I will permit you to go from next time.

Dr. D: I have given up going to the Hills.

Dr. KCV: (In his usual, unpredictable manner.)

No! Why do you do that? Do you mean to say that God is not in the *murthi*? Then you have not understood properly. What was the problem of Hiranya Kashipu? Precisely that, "Can your God manifest Himself in that?" he asked, pointing to the pillar, "Yes," he said! What is the meaning of '*Isavasyam Idam Sarvam*'—precisely that He can and does manifest anywhere and everywhere.

When asked, "Can you protect your *bhakta* from a distance?" The answer was, "Yes." Draupadi! That was for that!

God is there in the idol—but for whom? (mischievously) We have in the Visistadvaita the *Bimba—Pratibimba* theory. But what does it mean? If you are matter, He is spiritual. Therefore, idol worship is good. But what if you are spiritual? (laughing) Is He then matter? That has been precisely the problem.

Back to Madras by 1:00 p.m. bus.

In the evening went to see Shri Viraraghavan.

31 July 1966—Sunday

Satsangh as usual at 7:30 a.m.

B's uncle's son, Mr. C of Coimbatore, was introduced to Sahaj Marg.

In the evening took D to introduce him to Shri Viraraghavan. Had a sitting.

1 August 1966—Monday

Performed '*Avani Avittam*'. Peculiar experience. When performing one thousand and eight *Kamokarsheedh japas*, found frequently that I was lapsing into meditation. Also, on coming to, again the mantra was not recalled, and I had to think to recall it. This happened about six or seven times in the forty minutes that the *japam* took to complete. On discussing with Appa, later, found that his experience was similar. Have written to Dr. KCV about this.

3 August 1966—Wednesday

Shri B introduced to Sahaj Marg by Shri Viraraghavan.

13 August 1966—Saturday (Tirupati)

To Tirupati by Bombay Express with B, Shri C

and Shri D. D was introduced to Sahaj Marg on Wednesday, 10 August 1966 by Shri Viraraghavan.

From 3:00 p.m. we were with Dr. KCV. He gave us all individual sittings. My turn came last at 7:00 p.m.

Dr. KCV: I wanted to speak to you alone. So I took them all one by one today! I wanted to tell you that Master has written to me about you. He is quite impressed with you and now wishes to grant you permission to transmit. Your work gives you opportunity for a lot of travel. You will be expected to transmit yourself only when you are out of Madras. In Madras itself the work will go on as usual. Please keep this to yourself. I don't want you to mention this to anybody. Either when Master comes next to Madras or if you go earlier to Shahjahanpur, this will be done.

This permission, provisional permission, is more for your own development than anything else. Master feels that you have now come to a stage where your further development will be helped by your transmitting to others.

(Shri B is also to be similarly permitted.)

14 August 1966—Sunday (Tirupati)

Satsangh morning and evening as usual at Tirupati, that is, 6:30 a.m. at Dr. KCV's house, and 6:30 p.m. at ashram.

15 August 1966—Monday (Tirupati)

We all had morning satsangh, individually again and left by 1:00 p.m. bus for Madras.

19 August 1966—Friday

Took Shri B of Santha Chemicals to Shri

Viraraghavan. He had introduction to Sahaj Marg.

20 August 1966—Saturday

Dr. K.C. Varadachari is in town since 18th evening. Took Shri Subramanyan (building contractor of T.Nagar) to him at 8:15 a.m. Dr. KCV gave him a talk till 10:00 a.m.

Dr. KCV: So, have you any idea of God?

Shri S: Only what we know from normal life.

Dr. KCV: So you have not known God?

Shri S: No, Sir. Except from what some people say about Him.

Dr. KCV: Have you practiced any other system or sadhana before this?

Shri S: No. I have not done anything.

Dr. KCV: Very good. You are a wonderful man. So you have no idea of God, nor do you think you have known Him. Do you know what your name means? Su-brahmanya—that is the good Brahman! They (meaning the ancients) had recognised that there can be a bad Brahman. You are a Su-Brahmanya. In the old days, parents named their children after their *Ishta Devatas*, and hoped that they would become like them. So you are to be a Su-Brahmanya! That is also the idea behind worship. You are to worship a particular deity and absorb its qualities. You must try to become that. And then, (this is important!) you pass on! But what happens generally is that we get stuck at a point. The externals of worship engulf us. We no longer actually worship the Lord. We worship for our pleasure. We pamper our senses. All the flowers, the incense, the sandal paste, the

mudras, wearing silk, et cetera, all become self-satisfying acts. Therefore, do you see the necessity to get over this? Idol worship is not wrong if done in the proper way—that is, when you worship an idol or a *saligram* or whatever, you must see God in it. Do you?

The same is true of *japa*. What is a *mantra*? It is a call addressed to a particular deity. If recited in the correct way, the deity must come before you. Otherwise it is no use. Repeating one thousand and eight times or one hundred and eight is all a waste. Say it once and wait. Do you see the Almighty? That is the test. Nothing should become a habit. Do you know the story of a person who recited a *mantra* and the deity came? You know what he did? He said, "Wait! I shall complete my regular one thousand and eight and then come." Do you think the deity waited? Of course not!

In our method of meditation we recite a prayer and then wait for the Divine.

Note: That evening Mr. Subramanyam was introduced to Sahaj Marg by Shri Viraraghavan.

31 August 1966—Wednesday

Shri S.K. Rajagopalan came. Satsangh at our house.

1 September 1966—Thursday (Tirupati)

To Tirupati. Appa, Sulochana and B came with me. Sitting with Dr. KCV. Discussion regarding Appa's activities. Dr. KCV feels that Appa should give up his job soon, and concentrate on Homoeopathy.

2 September 1966—Friday

With Dr. KCV. The B brothers with their wives, came. I told Dr. KCV that the elder Mr. B desired to be introduced to Sahaj Marg. Dr. KCV gave a beautiful talk.

Mr. B: Sir, I would like to ask a few questions.

Dr. KCV: Yes. Please do.

Mr. B: What are the restrictions on an abhyasi?

Dr. KCV: We are expected to follow certain simple rules. For instance, the principle of non-injury. We must act in such a way as not to injure anybody. Then we should not steal or rob from others.

Mr. B: Are they not the same thing, Sir?

Dr. KCV: You see, when I take away something from you without your knowledge, that is stealing. If I deprive you of something that is due to you, with your knowledge that it is happening, then I am robbing you.

Mr. B: I see. Yes, I see the difference.

Dr. KCV: Then we have *brahmacharya*. That has to be practiced too.

Mr. B: Could you explain what *brahmacharya* really means?

Dr. KCV: Let me see what you understand of it, first.

Mr. B: Continence?

Dr. KCV: Yes. What else?

Mr. B: People also take it to mean abstinence.

Dr. KCV: You see, *brahmacharya* really means various things at various stages of evolution. It also means different things at different stages of a man's life. The total preoccupation with sex when explaining *brahmacharya* is wrong. While it means sexual continence, that is not its only meaning.

For a student, *brahmacharya* means searching for the Brahman; seeking for Brahman experience. And that means truth, or adherence to truth. It means a study of scriptures, religious literature, et cetera, in the quest for truth. That is at the student stage. Then the *grihastha*—there it means something very different.

Mr. B: Yes, Sir. That is what we would like to know.

Dr. KCV: You see, *brahmacharya* does not mean abstinence. That is the *Advaita sannyasins'* meaning of the word. It started with Buddha. Then Shankara perpetuated it, and in our own times Vivekananda. But *brahmacharya* does not mean that. Actually, if you study the system of Varnashrama, you find that *sannyasa* comes after everything else has gone; after the student stage, the stage of the householder and the *vanaprastha* have all been passed. So the *Advaita* meaning of *brahmacharya* is not wrong, only thing it really comes in only at the last stage of *sannyasa*, when in fact one can 'do' nothing any longer.

Mr. B: Yes, by then the female climacteric would have set in.

Dr. KCV: Why, even the male climacteric too! The female around forty to forty-five, the male by fifty-five to sixty. That is the usual thing. So you see that meaning is really meaningless.

Mr. B: Sir, then what does it really mean when applied to a *grihastha*?

Dr. KCV: Well, it means this. I think my sisters (meaning the two Mrs. Bs) will understand me clearly. First it means, don't copulate in the day time. Then don't copulate during certain auspicious days and inauspicious days, like *Amavasya*, *Poornima*, days on which *Pitr-karmas* are performed, et cetera. And don't copulate when your wife is having her menstrual cycle.

Mr. B: Of course!

Dr. KCV: Why, 'Of course'? It doesn't follow. You don't know human nature, my friend! I know all sides of it. That is why that prohibition is included. So you see what *brahmacharya* really is!

(Addressing Mrs. B) Are you afraid your husband will leave you and go away? Are you?

Mr. B: That is the whole problem, Sir!

Dr. KCV: (To Mrs. B) Don't be afraid! I am not here to break hearts or to separate couples. We are not here for that. On the contrary, what we do is to take your husband and give him back to you much better than he was ever before, much purer. We give him back to you capable of much greater love. In fact, you love each other more, more purely. That is what this Mission does for you.

Mr. B: Is there any meaning for continence?

Dr. KCV: No. Not apart from what I have told you. You know this Mission is for *grihasthas*. So nothing is difficult. Only thing, if you find sex too strong for you, confide in me. It is all a question of activity of certain centres (to PR—the

Saraswathi centre!). They can be controlled. Or if you don't want to take us preceptors into confidence in these matters, write to Master. He will set it right.

Mrs. B was introduced to Sahaj Marg.

3 September 1966—Saturday

Mrs. B had second sitting with Shri Viraraghavan at Madras.

7 September 1966—Wednesday

Shri B sittings morning and evening.

8 September 1966—Thursday

Book *Sahaj Marg—Shri Ramachandra's New Darshana* by Dr. K.C. Varadachari, was released at a function held at the Srinivasa Sastri Hall at 5:30 p.m. Shri V.K. Narasimhan of *The Hindu* presided. Sir Justice K.S. Venkataraman, I.C.S., released the book. Dr. KCV arrived from Tirupati at 1:30 p.m. by bus along with son, Shri K.C. Narayana.

Function a grand success. Peak attendance over one hundred and eighty. Function ended 8:15 p.m.

After function, Mr. Justice Venkataraman came to our place at about 9:00 p.m. and took introduction to Sahaj Marg from Dr. KCV. Later he brought his son, Shri Srinivasan, also to see him. We all had a sitting. The last guest left at 10:45 p.m. Dr. KCV staying with us. We went on talking till midnight.

9 September 1966—Friday

Morning sitting with Dr. KCV. Other abhyasis

also attended. Also Shri Viraraghavan. Dr. KCV and Shri Narayana left for Tirupati by 1:00 p.m. bus.

12 September 1966—Monday

Dr. KCV arrived 10:30 a.m. from Tirupati by bus. I must record a miracle here. Dr. KCV is to leave this afternoon for Delhi by air. This was planned about a fortnight back and Dr. KCV had been wanting me to accompany him. There was however no possibility to do so. The 8/9 was a holiday, and even that evening Dr. KCV had asked me whether I had made up my mind, but I had to regretfully tell him that it was not possible.

On ninth morning when I entered the office at 9:00 a.m. I found a telegram from Bareilly (or rather from Shri B, Bombay) asking me to meet him at Bombay on the ninth (which was then impossible) or at Bareilly on the fourteenth for urgent discussion. If this is not a miracle, I don't know what else is. To cap it was another letter from Dr. C asking me to accompany him on a tour of Punjab. I showed the telegram to Dr. KCV at the bus stop before he left. "So there is something in it! Master wants you to go with me!" was his comment.

So today sees me leaving for Delhi with Dr. KCV. We left by 2:30 p.m. flight via Hyderabad and arrived Delhi around 6:00 p.m. Z met us at airport. Dr. KCV stays with Shri SKR, I at Broadway as usual.

13 September 1966—Tuesday (Delhi)

Sitting in the morning at Shri SKR's place taken by Dr. KCV.

1966

Dr. KCV left for Allahabad by Upper India Express at 8:00 p.m.

14 September 1966—Wednesday (Lucknow)

After visiting Bareilly and calling at Shahjahanpur (to see if Babuji had gone to Allahabad), arrived at Lucknow. B is with me. Staying as guests of C who was introduced to Sahaj Marg on my last visit to Bareilly.

15 September 1966—Thursday (Allahabad)

Arrived Allahabad 10:30 a.m. with B and C. Had *darshan* of Babuji. Justice Chaturvedi received me very affectionately. Miss B and Miss C with their mother are also here.

3:00 p.m.—went with Dr. KCV to meet Dr. B at Ganganath Jha Research Institute. Found him a very simple, dedicated and nice person.

6:00 p.m.—meeting arranged on the lawns of 3, Sapru Road, Justice Chaturvedi's house. Dr. KCV lectured on 'Sahaj Marg—Its Principles and Practices' for forty-five minutes. By command of Shri Babuji, I took down the whole lecture, verbatim in longhand! This is a real miracle. Who can think of taking down a lecture in longhand—least of all Dr.'s?

16 September 1966—Friday (Allahabad)

Babuji gave B and me special sitting. After the sitting he said to me, "Your *yatra* of the heart region is going on very well. It is so natural that I don't wish to interfere with it. It is very natural and your progress is very easy now. Last time, when you had come to Shahjahanpur, I had commenced something for you. But I didn't expect such progress

from you then. It is so easy, and you must also be enjoying it very much."

PR: Babuji, what is the meaning of heart region?

Master: (He pointed to region around left nipple, with a circular motion of his right hand over that region of the chest. Then, probably noticing my concern—for I thought that I was still stuck at point one—naturally! he continued.) But the heart region extends up to here (pointing to the throat) that is up to point five. Now I will tell you one thing. After nearly twenty years of abhyas, one day I myself asked my Guruji Shri Lalaji Maharaj this very same question. He told me that I am in the heart region and that the *yatra* is going on. I was upset, because, look here! Twenty years of abhyas and still in the first point of the heart region! Then he explained to me that the heart region extends up to the fifth point.

Babuji and Dr. KCV were to have come to Shahjahanpur by car with us. But due to presence of Miss B and Miss C, Babuji did not like to come leaving them to undertake the train journey to Bareilly by themselves. So Dr. KCV also stayed behind. He leaves tomorrow morning by train for Delhi.

Shahjahanpur—We took sad farewell at 10:30. Halted at Lucknow for a few hours for lunch. Then arrived Shahjahanpur 6:30 p.m. We (C and I) had sitting with Shri Ishwar Sahai—my first one with him, incidentally. After satsangh I told him about what Master had said about me.

Shri IS: Yes, it is good. Now see (to my question as to how long a normal transit time was

to cross heart region). This cannot be considered as being normal. Progress depends upon each person. But this much I can tell you. In ancient systems the *yatra* of the heart region was possible in about forty-five years of abhyas. After that each point took forty-five times the total number of years up to then. What this means is that to come up to the first point to the mind region, it would take 45×45 years and the next point $45 (45 \times 45)$ years. Now see in our system, the entire journey up to the central region can be completed in just seven months. Lalaji Maharaj has achieved this and shown that it is possible. The most important thing is constant remembrance. If you can practice constant remembrance your progress will be fast.

Arrived Bareilly for the night.

17 September 1966—Saturday (Bareilly)

Called on Bahen Kasturiji at 7:00 a.m. She is sick and weaker than when I saw her last. She leaves for Modinagar in a fortnight.

Had sitting. Reached Delhi 8:00 p.m.

18 September 1966—Sunday (Delhi)

Dr. KCV addressed Delhi satsanghis at 9:00 a.m. after meditation from 7:30 to 8:30 a.m. Wonderful sitting. Plunged deeper than ever before. Wonderful.

Lectured to abhyasis on Sahaj Marg.

Spent time till 11:30 a.m. at 232, West Kidwai Nagar. Lunch with B. Dr. KCV, C, D came to B's residence at Karolbagh at 3:00 p.m. and spent an hour. Then we all went to Kidwai Nagar. B came late at 6:30 p.m. and Dr. KCV gave him special

individual sitting. We also sat. Very great!

My Punjab tour is cancelled! I go back to Madras tomorrow with Dr. KCV.

19 September 1966—Monday (Delhi)

Morning brief sitting at Kidwai Nagar. Our B came back and he also had sitting with Dr. KCV.

Dr. KCV and I left for Madras by air at 9:00 a.m. and arrived Madras 1:30 p.m. C and Shri D and his wife at airport.

Dr. KCV gave me much advice on plane regarding preceptor's work: When you are required to transmit, or to conduct a satsangh or sitting, just sit in front of them, recite the prayer and pray to Master to transmit direct into their heart. That is all you have to do. You are not required to do anything else. But it is important to observe what is happening. Study the abhyasi. You will be able to see a picture. See what is going on. That is very important.

Then somehow the talk came to Appa.

Dr. KCV: You see, we have been thinking of having a second prefect for Madras; Mr. Viraraghavan needs assistance and with increase in numbers, it becomes essential that he should have somebody to assist him. Naturally we thought first of your father. But there were several problems. Firstly, I wanted a person who, in the normal course of his livelihood, travelled considerably. There are centres and abhyasis scattered around the South and I needed more a person who would visit such places and assist them, and report on them to me. Secondly, and I am sorry to say this, your father has not that devotion to the

Mission that is necessary. With him, the Mission and its work does not come first as it should. He is becoming grosser, I am sorry to say. Master told me that he was constantly cleaning, but the grossness keeps adding; Master did not know what to do. Master feels he is getting grosser and getting back into his old ways. I think he is going astray. But I told Master that while all this talk of cleaning is all right, he should do something for him. I disagree with Master there. There is no use in going on talking of cleaning. The highest force must be used to do the necessary work. I shall tackle him when we get back.

Then, about his stay of an additional day in Allahabad:

Dr. KCV: I am thankful to you for leaving me behind in Allahabad. There was a purpose behind it. I had a sitting with Grand Master—something unique was done. Master told me that in that one sitting I had been given the progress of seven years! Did you feel yesterday's sitting at Delhi?

I told him the morning and evening sittings had had tremendous power such as I had rarely felt before. In fact I had been thrown forward several times and lapsed into unconsciousness.

Dr. KCV: Yes, that is it. That is the power that must be used. Just let it work and see.

Special sittings 19th evening, 20th morning, and 21st evening.

25 September 1966—Sunday

Satsangh as usual. Shri B, son of Shri C, was introduced to Sahaj Marg by Shri Viraraghavan.

**26 September—Monday to 29 September
1966—Thursday (Cuddapah)**

At Cuddapah on official work. Found both centres (at Shri B's residence in Cuddapah, as well as Shri C's place in Ramanapalle village, six miles away) functioning with great devotion.

2 October 1966—Sunday

Satsangh as usual. Shri B of A.I.R. introduced to Sahaj Marg by Shri Viraraghavan.

4 October 1966—Tuesday

Vivid dream. Feel I must record it.

Appa, myself and some others are in our drawing room. We have all probably dozed off, and on waking up, I find that the western wall has a large circular or ovoid area where the plaster has fallen off, exposing the bricks. I point it out to Appa. I think he shouts at the workers.

In the next scene, there is heavy rain. I go up to my bedroom and find the floor wet. I go to the window to close it and am astonished to find that all the water is pouring down through the roof.

5 October 1966—Wednesday

Evening sitting with Shri Viraraghavan. B, C, D and E also were there.

Mr. V: (To B) You are in the same level as last week. I just cleaned up the place. Were you not able to sit this week? There were a lot of thoughts, but I don't think they disturbed you.

(To C) You are getting absorbed, though on a low level.

(To PR) I am unable to fix your position—I am able to do it with these people, but in your case, I don't know. I am not able to fix the exact position.

PR: I think I keep wandering all over the place and perhaps I have no stabilised position yet.

Mr. V: No, that cannot be. Perhaps it is my own inability to study you properly. In the case of Mr. F I am able to fix the position. He is progressing very fast. It is not just his devotion. It is deeper than that. For a person who joined so recently he is progressing very fast. In the case of Mr. G there is some difficulty.

8 October 1966—Saturday (Tirupati)

To Tirupati with B and C. Had fifty-five minute sitting with Dr. KCV from 5:25 p.m. to 6:20 p.m. Dr. D and the Zoology PhD and his wife also joined in. Very deep feeling. 'Lost' for about twenty minutes mid-way through the sitting. Just before this and just after, felt as if I was ascending to a new level higher up through a gap in the clouds, but was jerked back as a kite is pulled back and down by the string. A definite downward tug was felt both times.

Dr. KCV: (To B) What did you feel, Sir?

B: I felt very good.

Dr. KCV: What does that mean? Please tell me what you experienced.

B: I felt 'lost' in a great blackness.

Dr. KCV: Good. And you C, what did you feel?

C: For some time, I felt a good light which became brighter and brighter. Then there was a

tall grey pillar-like thing, like a smoke pillar, which moved from left to right across my face. Then the light became very brilliant and bright, but just when you were about to say 'That's all', it receded slowly and became just a small bright point.

Dr. KCV: What about you? (To PR)

PR: I was very absorbed, and on two occasions I felt I was about to go to a higher region, and on both occasions I felt tugged back like a kite.

Dr. KCV: Yes, it is necessary to preserve the body.

None of you knew where you were or what was happening for about twenty minutes.

PR: Sir, I had a very vivid dream a few days back, so vivid I have noted it down (4 October 1966). (I recited the dream.) Could you please tell me if it has any significance?

Dr. KCV: Yes. It means that points four and five are opening up.

PR: Shri Viraraghavan gave us a sitting on the fifth October. Apart from B and D, Shri E and Shri F were also there. After the sitting, he told everybody about their progress but when he came to me he said he couldn't fix my position at all. Sir, how can this be?

Dr. KCV: Well, it only means he was not able to study you. But why do you want him to tell you where you are? You can know it for yourself. Sit up!

I then sat in meditation.

Dr. KCV: Move to point one.

I did so—few minutes.

Dr. KCV: Move to point two.

I mentally did it and noted difference. Lot of cloud movements, et cetera, five minutes.

Dr. KCV: Now move to point three.

I did and noted a definite inversion here.

Dr. KCV: Now what did you notice?

I told him what I had noted.

Dr. KCV: You see, you were able to move freely up to three. I could have moved you to four. You must do this yourself. Just move from point one upward, point by point. You will find you can move up to where you are stabilised easily enough. Then, further movement is blocked, or you are able to move only with great difficulty, or by a devious path. Then, pray to Master to remove the obstruction. You will be able to move on. This will enable you to now consciously move from point to point and also progress consciously with Master's help and guidance.

We closed the evening session as it was now 10:00 p.m. and we had been with him from 3:00 p.m. except for a dinner break of one and a half hours from 7:00 to 8:30 p.m.

9 October 1966—Sunday (Tirupati)

6:30 a.m. satsangh at Dr. KCV's place. Afterwards we had, I think about 8:00 a.m., a really brilliant talk, mainly devoted to an exposition of the principles of *Visistadvaita* and the *Pancharatra*. It was occasioned, or should I say provoked, by the arrival of Shri B, an old crony of Dr. KCV's from the days of Muthanna. C and D and I were there with just one other gentleman, talking generally, when Shri B arrived from the hills, having attended

the *Sadas* conducted by Shri Kamakoti Sankaracharya. He started saying something about the *Sadas*, about the people who had attended it, about the *Sambhavanas*, about the various talks given by the swamis who attended, et cetera.

I give below the salient items discussed, or rather expounded by Dr. KCV in his own Tamil:

Dr. KCV: On *Anushtanam*: What do you understand of this? They put on the caste mark—twelve of them. But do you know what is the significance of it? When you apply the caste mark at each place you must invoke the Devata of that place at that point. There should be something like a shock which should be felt. Do you feel such a shock? If the shock is not felt what is the use of doing this? If you look into the *Pancharatra Agama*, you will understand the significance of this. *Abhigamanam*, *Ijya*, *Swadhyay*—and what is the last? *Samadhi*! How is *Samadhi* possible? It is possible only by Yoga. There is no other way. But now what do they do? What is next? Work! I have given it the name of '*Antapura Siddhanta*' (the gossip of the ladies' quarters). Do you know what is the real meaning of this? It means we should have a divine husband-wife relationship with the Almighty. But nowadays what do people do? They only think of the next thing. What I mean is that when we go to bed, before sleeping, we should sit in meditation on the Divine and attain a state of *Samadhi*. This is what the *Pancharatra Agama* says. Do you see?

Once when I was reading Manu, I came across the term '*Panchamurthi bihi*'. I asked some persons what this referred to. They told me it refers to *Prithvi*, *Appu*, *Vayu*, et cetera. I wondered how this could

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be so. After sometime when I was reading the work called the '*Pancharatra Raksha*', I understood its meaning. What Manu really meant was *Para*, *Vyuha*, *Vibhava*, *Harda*, *Archa*. Now you try to equate this with the '*Pancha Kala Niyama*' (the practice to be followed at five times of the day!). You see what it means. You see the trouble? Ramanuja has said everything. But what has your Desika done? He descended into *tarka* (debate) and *kavya* (poetry). What is the use of that? Is there a logic for transformation? Why did not Desika develop it? You see the point. What was necessary was not done. What is the use of empty argumentation?

What is *Pancharatra*? It is not enough to say that it is the five-nights. Who thinks of these things? I will tell you now. When was Lord Rama born? He was born at mid-day on the ninth *thithi* of the bright half of the month in the six months of the sun's northern path called '*Uttarayana*'. He was born in the *Surya* Dynasty, that is, the dynasty of the sun. Next let us consider Lord Krishna. He was born at midnight on the eighth day of the dark fortnight of the month during the six months when the sun is moving south, and he was born of the *Chandra* Dynasty, viz. the dynasty of the moon. Do you see this? Shri Rama was born, you can say, of the *Pancha Ahas* (five-days), whereas Shri Krishna was born of the *Pancha Rathri* (five-nights).

Now notice this other point. Whoever called for help, Shri Rama helped him. He was not worried about the rest. But Lord Krishna was like this, that whoever lost everything and became nothing, he would rush to save him. This means they should develop the state or condition of *Akinchana* or

Nothingness. Whoever achieved a state where he had nothing, he got Lord Krishna's help. Therefore, Lord Krishna is a *Poorna Avatar* or complete *Avatar*.

In the Geeta the Lord has said, "When it is day for all, the knower sleeps, when they are all asleep, He is awake." That is, for one who is following the way of *dharma* during the day, when such a one is asleep, He is awake to protect him. That is the meaning. Therefore, we should walk on the way of *dharma* during the day so that he can protect us in the night. Take the mantra we recite to sanctify food. Lord Krishna says, "In the daytime do your work of *Satya* or truth. When you are asleep I will protect you." This is *Pancharatra*. Do you understand this?

Human beings should not just sit down and weep. There is no point in weeping. "*Klaibyam Ma sma gamah Partha, Naitatyupapadyate. Kshudram hrdaya dourbalyam tyaktvottisth, Paramtapa.*" said Shri Krishna in the Bhagavad Gita. What he says is "Don't weep. Leave your weeping and faint-heartedness, and get up." That is what he says. We should do our work and protect the *dharma*. If we do this He will protect us.

There are so many other things but it is we who don't understand them.

Now you take the case of *Andal*. All of you know the sloka *Neela tunga sthana giri thadi....* People have given it absurd meanings. But what is the true meaning? Do you know it? *Andal* is awakening the Lord, "O, father! What is the work for which you have come? If you are dallying with *Neela Devi* in this fashion, will the work be done? Get up and look to the work for which you have come." This is what she is saying and this is the

real meaning.

Then, since it was already 10:30 a.m. and it was getting late for Shri B as well as for us, the session ended. Came back to Madras by 1:30 hours.

10 October 1966—Monday

Shri B of Cuddapah came. Took him to Shri Viraraghavan for a sitting.

After meditation Shri B told us about an experience he had last Saturday (8 October 1966) at 4:00 a.m.

Shri B: It was about 4:00 a.m., I woke up, and since it was too early to get up, I sat up in bed and meditated, there itself, just as I was. I felt the room getting very bright, and more bright. I opened my eyes and saw that the whole room was brilliant with a golden light, and it appeared to surround me on all sides. All the others were asleep. I was the only one awake. The light became extremely bright, and I saw there (pointing to the western room where Grand Master's and Master's pictures are displayed on a chest of drawers. He was sleeping in the hall.) two divine beings, facing Master's picture and praying. I couldn't make out who they were, perhaps they were Gandharvas or Asvini Kumaras.

I continued to meditate and found myself transferred to this room, but physically I was still there in the hall. I found those two divine persons still there. After some time they faded away. I found the room and myself very highly charged. Then I found myself back here. I got up.

12 October 1966—Wednesday

Evening sitting at Shri Viraraghavan's place.

16 October 1966—Sunday

Satsangh. Took Mr. B of T'Nagar for introduction to Sahaj Marg.

17 October 1966—Monday

When meditating in the morning, as usual sat for about forty minutes. I felt a deep silence—a sound in the ears as when one is in utter silence; something like the sound heard when a conch shell is held against the ear, sort of roaring, but distant. Exactly like what is heard when utter silence prevails far away from any human habitations. But, side by side, I continued to hear the everyday noises. This continued for quite some time.

18 October 1966—Tuesday

Meditation good. But slight tension in forehead and temples. Some restlessness.

19 October 1966—Wednesday

To Shri Viraraghavan for sitting. Sitting for fifty-five minutes. Very restless throughout. Powerful tension in forehead and temples. Just could not sit at all, but controlled myself and sat it out. Physically no problem, but some inside disturbance.

After the sitting was over, Shri Viraraghavan commented on each by turn. Coming to me last, he said: "You were quite disturbed today. I felt a heaviness in you. I won't say it was grossness, but just a heaviness. I didn't analyse the cause for it. I just touched it for a moment. It could have been

tackled at a higher level, but I didn't do it."

23 October 1966—Sunday

Morning satsangh as usual. This whole week, and particularly from Tuesday, I have not been able to meditate as usual.

24 October 1966—Monday (Bangalore)

At Bangalore. Went to see preceptor Shri B. Took C for introduction to Sahaj Marg. Then D and I had sitting separately.

25 October 1966—Tuesday (Bangalore)

C had second sitting. Took Shri E of Varma Industries for introduction to Sahaj Marg. He had first sitting.

26 October 1966—Wednesday (Channapatna)

To Channapatna to meet Mr. B, preceptor, to deliver copies of Sahaj Marg. Went into town first to finish company work and then to Mysore Spun Silk Mills. On casually entering the showroom and commenting on some prayer mats, discovered that Manager Shri C is one of our satsanghis. He told me Shri B is away at Dharwar and expected back only in the evening. He then took us to a room they have rented and introduced us (D, E and self) to Mr. F, betel leaf merchant, who seems to be doing the organisational work of the centre, and another gentleman, a hotel-keeper, whose name I now have forgotten. They are seven in all, at this centre, though we could meet only three today. All appear to be very enthusiastic, judging from the fact that they have rented a room separately for satsangh use, and meet every day!

(Bangalore) In the evening back to Bangalore. Shri G came to Woodlands. H of Remco came and they had a talk about Sahaj Marg. Shri H may come in, in due course. He has been disillusioned by three 'Gurus', that is, Swami Chinmayananda, Shri Puttaparthi Sai Baba and one Mouni Swami, some 'Ananda' of Mandya. He is therefore afraid to go into this again. But I think he will come in.

Mr. J was to come for second sitting, but did not come.

I had sitting with Shri G, but could have no benefit. Troubled throughout, though the Monday sitting was good. Total loss of time. Wrote to Dr. KCV from Bangalore, regarding this condition.

27 October 1966—Thursday

Back to Madras. To see Shri Viraraghavan. Had sitting. First good sitting in last seven or eight days. Something of the former experience of thoughtlessness was there. Peaceful. No tension. Derived great benefit today.

1 November 1966—Tuesday (Tirupati)

To Tirupati with B and Shri C. The latter is meeting Dr. KCV for the first time. We met Dr. KCV on arrival at 10:15 and were with him till 12:30. Then we went to the ashram and came back at 3:15 p.m. We had individual sittings and then left for Madras at 5:15 p.m. by B's car.

Dr. KCV: (To PR) Did you get my letter?

PR: No, Sir. But it may have been delivered this morning.

Dr. KCV: I replied to the points you have raised

in your letter from Bangalore. If you have meant literally what you have written, I mean about Mr. Viraraghavan using 'heaviness' and not 'grossness', there is no problem at all. Actually I examined the matter and found that on that particular day Master must have been directly transmitting to you instead of through your preceptor. You know the proposal regarding you, and you are being prepared. So Master transmits to you direct, and if the system is fully charged, the 'heaviness' is felt. You know how I felt at Allahabad and for three or four days after that! So you needn't worry. You are perfectly normal. As regards the other point you have raised, I shall attend to it.

Later in sitting with him, at one stage I had a feeling of standing in front of him. He embraced me and I merged into him. I told him of this.

Dr. KCV: Yes, you see I have merged with our Master, and it is probably necessary for you to merge with me!

10 November 1966—Thursday

Dr. KCV has arrived yesterday. Went to see him at 5:00 p.m. at Alamelumangapuram. Shri R. Viraraghavan was also there. We were told that Master has cancelled his South Indian tour plans. He won't be coming this winter.

General talk for about two hours. No sitting. Dr. KCV gave a good idea of a Guru—What a Guru should be, that is, what he should be able to do.

Dr. KCV: A Guru is one who can take you beyond himself to the Ultimate. Beware of a man who will take you to himself. If you find such a man, immediately discard him. You should accept

only such a person as a Guru who can take you beyond himself and lead you to the Ultimate. A Guru by himself has no value whatsoever. Nor should he be respected for being a Guru. All the regard and the respect he has are because of his capacity to lead you to the Ultimate, beyond himself. If that capacity is lacking, then no respect is due to him. So you see that a Guru has to 'serve' his disciple. This is a very important concept, of the Guru serving his disciple. Our modern so-called Gurus, like Sringeri and Kamakoti, demand service. They even want payment from their *sishtyas*—to make them their slaves and prisoners! That is no Guru. Gurus, the real ones, can never take. They can never be 'takers'. They can only be 'givers'. You take our Master. He does not want pupils who will donate to the Shri Ram Chandra Mission. He does not care for it. He only wants to offer, to give—and that too only the Ultimate. In our Mission there are no takers, only givers.

11 November 1966—Friday

Divali day. To Alamelumangapuram to meet Dr. KCV. Shri Viraraghavan also was there. B and C also came to see him, also Sulochana. Dr. KCV again talked about the qualities of a Guru as also the aspect of 'giving'. (In fact this was only this morning. My ideas have run together in noting them down and this idea of 'taker' and 'giver' has somehow been shifted back to yesterday!) We were there for about an hour from 8:30 a.m. Dr. KCV was to leave for Tirupati by bus, but services are cancelled and trains also are not running. So he stays on for the day.

Evening 5:30 p.m.—took C and D to Dr. KCV

for a sitting. E and F also joined in. The transmission was very deep and subtle. I felt a river of golden light flowing through and over me right through the forty minutes sitting. Divali fireworks including atom bombs were madly noisy all around us, but I was so absorbed that not even once did I experience a 'jump' or 'shock' at their going off as I had last year when we sat for meditation in this same house. Then every blast created an involuntary 'jump'. Today absolutely nothing. Not even once! There was total absorption.

After the sitting was closed Dr. KCV started his questions, beginning with D.

Dr. KCV: Well, how did you feel?

D: (After considerable hesitation) I still feel a lot of disturbances.

Dr. KCV: You mean these crackers?

D: (Still hesitant, and patently unwilling to talk) No!

Dr. KCV: Come on. Tell me. Are they external disturbances or internal?

Silence from D.

Dr. KCV: Go on! Don't worry about what to say. Tell me only what you feel. What is your problem?

D: (After a great deal of hesitant smiling) I find it difficult to pinpoint the mind.

Dr. KCV: I see! Why do you think it is necessary to pinpoint the mind? Is it necessary? And is it possible?

D: I think we ought to try to pinpoint the mind.

Dr. KCV: I see. You think we 'ought' to. That is the first statement of an ignorant mind. Such a mind is always saying this 'ought' to be like this, and that 'ought' to be like that, without knowing what it is talking about! These are the modern 'wise' minds which go around prescribing what everything 'ought' to be like.

D: But should we not try to concentrate?

Dr. KCV: Concentrate on what? If you mean some work like an accounting calculation or something like that, then certainly you ought to concentrate. You can concentrate on small things like that. But can you concentrate on the sky? Can you pinpoint your mind on the sky? You see what I mean? If you try to 'concentrate' on the sky, you only see a star, or a bird, or a small cloud, or some such thing. You don't see the sky. That is why in this system we don't do it. I mean concentration, or pinpointing the mind as you call it. We don't do it—firstly, because it is very difficult; and secondly, it is a strain. Concentration, or the attempt to concentrate produces tremendous strain. Concentration needs attention.

What we should do is not to attend, but to 'detend' to remove the tension, to relax. Have you ever noticed some people who really admire natural scenery? They don't concentrate on the scene. They relax and sit down or lie down, and **absorb** nature into them. They don't 'see' anything, but they are absorbing everything simultaneously, and therefore really seeing everything all at once—not bit by disjointed bit. That is the only way in which one can see the sky, or a scene, or anything big. As I said, we should not attend or concentrate, but 'detend', relax. How can you then pinpoint the

Divine? Is it possible? Think of it! Can you pinpoint the Divine, the Ultimate? No!

D: But should we not try to concentrate on the Divine?

Dr. KCV: Can you do it? That is the whole problem. Can you pinpoint the omni-pervasive?

D: If He is omni-present, it should be possible, I think.

Dr. KCV: Now, be careful. I said omni-pervasive. He is omni-pervasive. He **can** be present if you need Him. That is precisely the point.

Now look at it this way. What are we? We are only points. After all, what is man in relation to the cosmos or the universe? He is just a point. Now you are a pinpoint yourself. And you want to pinpoint the Divine. You are an atom, and want to become a sub-atom. That is the problem.

Now, as Max Bohm has said, man, in relation to the atom on one side, and the cosmos on the other, stands almost midway between the two. If you try to concentrate, you are going towards the atom. You are restricting yourself. You are building up tensions. What is the result? You get the so-called yogis like Sankaracharya and Chinmayananda.

That is the whole trouble with our country. We want to pinpoint everything. What is an Indian? He is a 'patriot'. But we must have our 'patriotism' and our 'socialism' and our 'communism' and all our other 'isms'. And now 'atomism' too! Isn't it?

I ask you, what do you want? If you want

achievements on the worldly plane, *siddhis*, et cetera, then the method of concentration may be useful, and you can go to Sankaracharya or Chinmayananda or any one of those people. They can give it to you. But if you want the ultimate liberation, then 'pinpointing' and concentration is not the way.

As I told you, Max Bohm has said that man is almost exactly between the atom and the universe. Now man is a pinpoint himself. Isn't it? The mind of man is like a lens, which concentrates the universe or the cosmos into a pinpoint, and that pinpoint is man himself. I am, therefore, the point of my own mind, concentrated by my mind. So I am the product of my own concentration of my mind! You see that?

So what is needed is not concentration. It is a diffusion, or a dispersion that is really needed. The concentrated point must be reversed and diffused back to its original source. Therefore, concentration is not only unnecessary, it is not possible.

In our system all that we are required to do is to sit and allow the force of the Master to work on us. That is all that is needed—to allow ourselves to be worked upon; meditation must result in peace, in *shanti*. And all that you will see in meditation is the sky. Nothing else. Any materialising of the Ultimate is the reverse of what we are aiming at. On the contrary, we go beyond all forms, all names, to the Ultimate. Thus, tensions are removed, relaxation and a consequent peace result. That is what meditation gives.

After all, what do people want? Do you know what Julius Caesar wanted? He wanted rest. He

said, "I am tired, let me rest." Shaw said the same thing.

B: Also Gandhiji.

Dr. KCV: No! He did not want rest. He wanted to live many years more. But when he saw the vice and corruption that surrounded him everywhere, all pretending to be his followers, he despaired, and prayed that he should be taken away as early as possible. And God sent Godse to do it!

(To D) So you see, peace is what everyone wants. As I have shown you, concentration can't give it. It only creates more tension and, if anything, takes away whatever peace is there. But in our system of meditation, with the help of Master's force, *shanti* is the immediate result.

(To E) And what did you feel?

E: I was trying to study the transmission.

Dr. KCV: You wanted to know from where I was transmitting?

E: No, no. I was only trying to see where it entered my system and how it flowed. For some time I thought it was the heart. But then I observed that it was near the forehead.

Dr. KCV: Did you see any light?

E: No, no. I never see anything like that.

Dr. KCV: Don't worry. I am not asking you to see anything. Did you? That is all I want to know. Did you hear any sounds?

E: No.

Dr. KCV: (smiling) I am only trying to fix the psychological type you belong to—whether visual, or auditory or tactile.

(To F) What did you see?

F: (Pointing to E) Same like him.

Dr. KCV: (To C) What about you? How did you feel today?

C: I felt like stone. I felt as if life had gone out of me.

Dr. KCV: I see.

C: I felt that my soul was out of my body, on two different planes.

Dr. KCV: I don't know about that. But the feeling of life having gone out is good.

PR: I felt a river of golden light flowing in and through me. I was totally merged. In fact, today even the crackers did not disturb me. I was totally absorbed.

30 November 1966—Wednesday

To Shri Viraraghavan with B of TTK & Co., Delhi, and satsanghi, for sitting. Mr. C also came. So also D. Excellent sitting for about forty minutes. Very deep for me. I felt totally merged. After the sitting Shri RV said he had noticed something peculiar and wanted to study me alone. So I am called for tomorrow evening 6:00 p.m.

1 December 1966—Thursday

To Shri RV for sitting. B also came at 6:15 p.m. though only called later. C (Shri RV's son) also joined in.

About thirty minutes sitting. Very deep like yesterday. After about twenty minutes felt a very strong beam of illumination coming from the right

and illuminating me fully. Just before the sitting ended, I felt a strong upward jerk on point four, from behind!

Later Shri RV said—"Yesterday, I was giving most of the time to the others. But when I took you up for a short time, I noticed something peculiar. You were in the water region, but I found a strong glare of illumination, and I wondered whether you were crossing from water region to fire region or whether it was something else. I wanted to study this today.

"What I found today was that you were in the water region, but the brightness I noticed yesterday was not there. Actually on opening it up and studying it, I found it was a reflection of the illumination from the higher regions on the water region."

7 December 1966—Wednesday

For satsangh 7:00 p.m. Others were B, C, D and E. Mr. F joined some time after we had begun.

Meditation very deep. Latter half particularly good. Several times I heard or thought I heard, Shri Viraraghavan chanting the *Pranava mantra*—'OM, OM'. I heard this five or six times.

I remember last time I had a sitting I heard Shri V, reciting the *Purusha Sukta*. I had then thought that the Vadhyar Swami or someone else was reciting this in the kitchen (only a wall separates us!). But this was clarified in a divine way, as evidenced by the following conversation:

Mr. C: Sir, during meditation, do you recite any mantra vocally?

Shri RV: Why are you asking?

Shri C: Oh! I heard the sound of you reciting the mantra.

PR: I was just going to ask you this very same question. I heard you chant the 'OM' several times today.

Shri RV: That is right. But I don't chant it. It comes from the heart. You see when several people have to be taken together, it is not possible to transmit to each one according to his level from a different centre. So what Master does is that the transmission is canalised through the heart, and from there it goes to each abhyasi according to his level. Then it is that sometimes, depending on the abhyasi's receptivity, what is called the *Ajapa* is heard.

PR: Actually last week, I heard the *Purusha Sukta*, but I thought it was coming from the other side, that maybe somebody was reciting it in the kitchen.

B: I also heard it a few times today. I thought you were repeating 'Om' while giving transmission.

Shri RV: That is impossible. As I explained it to you, it is from the heart.

So we had a first, in my case a second, experience of the manifestation of *Shabda*!

31 December 1966—Saturday (Tirupati)

To Tirupati with Shri Viraraghavan and Shri B.

Evening sitting at ashram hall with C and D and one other.

1967

1 January 1967—Sunday (Tirupati)

General satsangh at Tirupati conducted by Shri Viraraghavan. Dr. KCV gave me a special sitting for thirty minutes.

Deep sitting. I felt, or experienced a feeling of **WONDER**—that is how I should put it. I don't know what it was for, or about, but I had a distinct feeling of **WONDER**! Then in the heart area of Dr. KCV, I saw five or six luminous centres, like bright stars, flashing.

After the sitting, Dr. KCV asked me how I had felt, and what I had seen. I told him.

Dr. KCV: There was transmission from five centres simultaneously. You were being specially prepared for something.

I then asked him about my general condition and rate of progress.

Dr. KCV: Why do you worry about these things? Your connection with Master has been established permanently and you have no cause for worry.

25 January 1967—Wednesday

B, C and I went for sitting with Shri R. Viraraghavan. Sitting for forty minutes.

Very deep transmission. Bright illumination travelling downward from head. After some time I felt a strong beam of illumination playing around heart region around point 'A'. This light then shifted from 'A' slowly upwards to *chit-lake*—and a voice seemed to say, "You are now in *Brahmanda Mandal*

region." This illumination continued for some time. There was some parallel experience of music on some lower level.

After ending the sitting, Shri Viraraghavan asked Shri B whether he felt anything new.

B: You see, I always sit alone by myself, and only when I came here I have a sitting with you. It is therefore difficult for me to say anything.

Shri RV: Yes, I understand your difficulty. (Then to PR) You must have had a new experience today. I felt it and I think you must also have felt it. Today the transmission was from *Brahmanda Mandal* region. Master wanted me to take you up—I thought it was for you only, but Master said, 'No! All of them.' So I pulled all of you up to that region. B was trying repeatedly to go down—some music was pulling him down to a lower region. But he was stabilised there. I got immersed in that region and 'enjoyed' it.

26 January 1967—Thursday

Dr. K.C. Varadachari arrived from Tirupati. Sitting in the evening. About fifteen people attended—held in our house 'Gayathri' in hall. Sitting for fifty-five minutes. Superb is the only description possible. I 'went off' almost at the beginning and did not know anything throughout the session. Transmission very deep. Almost sleep-like, deep sleep-like state.

27 January 1967—Friday

Dr. KCV gave Appa and me special sitting. Then took satsangh attended by about six people.

Evening, satsangh again, rather late, at 8:30

p.m. as he had to go to Christian College, Tambaram, to address them on their college day.

Only forty minutes. But deep and penetrating.

28 January 1967—Saturday (Trichy)

Left with Dr. KCV and Shri R. Viraraghavan and my family for Trichy by car. Left 6:30 p.m., arrived Trichy at twelve noon. Staying at Srirangam with B, Shri RV's brother.

To Trichy centre at 2:30 p.m. in Thillai Nagar. They have a hall upstairs and are doing things in a devoted and fairly well-organized fashion. About fifteen regulars.

Dr. KCV took satsangh 5:30 to 6:15 p.m. Good sitting. Hall well-reacting! Deep session.

Later Dr. KCV addressed a public audience at the Dakshina Bharat Hindi Prachar Sabha hall, Tennur. He was introduced to the audience by his old friend, Prof. B. Good audience. Dr. KCV spoke for one hour and fifteen minutes! Well delivered and penetrating talk. Nice balance of humour, wit, seriousness. I prayed to Master and He permitted me to take down the lecture as He did on a previous occasion at Allahabad.

29 January 1967—Sunday (Trichy)

Satsangh 7:30 a.m. to 8:10 a.m. at Thillai Nagar.

Afternoon Shri RV gave some special sittings and carried out one or two introductions to Sahaj Marg.

5:30 p.m.—again satsangh at Thillai Nagar. Good sitting. Later Professor of English, Mr. B, was introduced to Sahaj Marg by Dr. KCV.

Early morning at 6:00 a.m.—Dr. KCV suddenly asked my son Chi. Krishna to sit down and meditate. He did something with him for about five minutes. Later he told me, "I activated his learning centre!"

Dr. KCV and Shri RV left for Madras by Tuticorin Express at 9:20 p.m.

In the evening sitting, I found two different experiences, if I may call it that, mingling together, or rather alternating. Later on, Dr. KCV told me that both points A and B were highly active and vibrant (for him) and he was transmitting 'to the whole of Trichy' from both points.

5 February 1967—Sunday (Madras/Delhi)

Missed satsangh at Madras, but had evening sitting with Shri S.K. Rajagopalan at Delhi.

**6, 7 & 9 February 1967—Monday/Tuesday/
Thursday (Delhi)**

Sitting in evening with Shri S.K. Rajagopalan.

10 February 1967—Friday (Bareilly)

Took sitting from Mrs. B at Bareilly. She repeated several times my condition was very good.

11 February 1967—Saturday (Shahjahanpur)

Arrived in Shahjahanpur with B of TTK & Co., Calcutta, C of TTK & Co., Madras, and D of TTK & Co., Delhi. We are here for Basant Panchami, the birthday of Grand Master, to be celebrated on 13, 14 and 15th.

Mr. B of M/s. Speedaroma Pvt. Ltd., Calcutta, arrived by Amritsar Mail 6:30 p.m. He took introduction to Sahaj Marg—first sitting from

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Shri S.K. Rajagopalan.

Much has happened this last week; Shri S.K. Rajagopalan has told us a great deal, and I will now proceed to set down, in his words, whatever I can remember:

Shri SKR: In Yoga, three things are very important. Without these there is always failure. So first we must, by ourselves, determine these three things before we can look for success or progress. The first thing is, we have to determine our goal, '*Lakshya*' as it is called in Sanskrit. We must know definitely what we are looking for; what it is that we want; what it is that we are aiming at. If we do not have a very definite knowledge of this, then we cannot succeed whatever we may do, because we don't know what we want. So the first and very important thing is for each one to determine with certainty his goal.

Having done this, we have to set about finding a way of achieving the goal. We have to try and secure the instrument, or '*Upaya*', of achieving that goal. The goal can be reached only if the instrument is right. So finding the right path in Yoga, and the Master who alone can help us in our particular goal, is the very important next step. You must note that both these things are solely ours to decide. It is we who have to fix our goal. We are given complete freedom in finding the path most suited to help us in achieving our goal. But once we have found our path and the person we have chosen to help us, the third and most important step is '*Saranagati*'—surrender! We have found a Master. Our goal is fixed. Now we must entrust ourselves wholly and completely without reserve to the Master we have ourselves chosen.

Then only can we hope for success. There is no use blaming the Guru if we can't co-operate with him fully. So the three things for success are: *Lakshya*, *Upaya* and *Saranagati*.

The Master is all important. Don't worry about his words. The important thing is to catch hold of his feet. Do not let go of his feet. Even if he tries to kick you off, don't let go. That is the only thing to help us to realisation. The words mean nothing, the man is everything.

Note: I have rather abbreviated the whole conversation. It is humanly impossible to record the hundred nuances of language and personal mannerisms that Shri SKR expressed; and further, the conversation was spread out over the great part of a day, having taken place in 'sessions' as it were. In between, again characteristic of Shri SKR, he wove a number of tales drawn from the Puranas, the Upanishads, and particularly the Bhagavata Purana, to illustrate and underline the points he was trying to impress on his listeners.

One such story, to give the real meaning of *Brahmacharya* and *Upavasa*, was very impressive the way he told it.

Shri SKR: Shri Krishna was camping on the banks of a river—with his company of *bhaktas*, followers, *gopis*, and the river was in spate. There was no place where it was fordable. On the other bank, the great Maharishi Durvasa was seated. Shri Krishna told one of his followers to prepare a feast for Maharishi Durvasa. It was prepared, many items tastefully made, and then the followers came and asked Shri Krishna how they were to take it across the river as it was not fordable. Shri Krishna

said, "Go to the river bank and stand there, then say, 'If Shri Krishna is a *Naishtika Brahmachari*, may I be permitted to cross.'" They said this, and the river miraculously parted and let them cross to the other side. When they arrived there, they made their *pranams* to the Sage and requested him to partake of the feast specially prepared for him under Shri Krishna's instruction. The sage made a very hearty meal and finished all that they had brought for him, and expressed himself as thoroughly satisfied, and requested them to return.

They then said, "Maharishi, we managed to cross the river in coming here by the Grace of the Lord. How are we to cross over now? We are at a loss." Then Maharishi Durvasa said, "Go to the river, stand on the banks and say, 'If Maharishi Durvasa is a *Nitya Upavasi*, the river may allow us to cross.'" They did as advised, and to their great astonishment the river parted and allowed them to cross over. Now when they came back to Lord Krishna, they somehow could not repress their curiosity. They were unable to understand how Shri Krishna could be a *Naishtika Brahmachari* with all his love affairs and so on. Similarly they had just seen Rishi Durvasa polishing off a really big meal, and yet the river accepted him as a *Nitya Upavasi*. This they were unable to understand. So they asked Shri Krishna to explain this and he said: "A *Brahmachari* is one who is established in the knowledge or the presence of the Brahman." So you see this has nothing to do with sex and continence, as Dr. KCV has beautifully pointed out in his Allahabad talk.

Shri Krishna then said, "An *Upavasi* is one who 'sits near' the Lord. Durvasa is always near

me, and he is therefore a *Nitya-Upavasi*."

12 February 1967—Sunday (Shahjahanpur)

Morning satsangh taken by Master.

Afterwards we, that is Shri SKR, B, C, and a few others (Mr. D of Delhi) and I were sitting around Babuji. He suddenly looked at me and said:

"I am now going to give you permission. Dr. Varadachari has also recommended it. He thinks I have no faith in you, but I have faith in you. I am going to give you permission for the reason that you travel quite a lot and wherever you go, you need not have to search for a preceptor for the work. And more so, because you would be able to help others. But there is one condition that you should not work in Madras. Because there is a very able preceptor there and since he is there it will not be necessary for you to do anything. But if Shri Viraraghavan asks you to do some work, then you should certainly do it. Otherwise in Madras you may not work. Yes, you may work in Madurai, or Coimbatore or Bombay or even in London.

"Doctor Varadachari had written about this, but I had decided to give you provisional permission six months ago. I was waiting for Basant Panchami because it is a very auspicious day, and it is also the birth day of my Guruji Maharaj. Therefore, I thought that it would be nice if you could begin your work from that day. So I shall do this tomorrow. I am also granting permission from the day of Basant Panchami to Narayanan (Dr. KCV's son)."

In the afternoon, after securing Rev. Babuji's permission, we went to Fatehgarh by road in two

cars. Seven abhyasis arrived after Babuji's small talk was over.

Shri S.K. Rajagopalan, Mr. Justice Chaturvedi, E. B. F. G. C and two abhyasis of Assam formed the party. We left at 1:00 p.m. The road is totally forty-three miles, the first twenty miles are reasonably good. The other twenty-three are awful, except for the last three miles at Fatehgarh. The dry-bed crossing of Ramganga and Ganga is something to be experienced, the former one mile, the latter nearly two miles wide—dry sand with a single-width track of metal sheet laid for the cars, carts, et cetera, the latter, buffalo drawn, galore! We reached Fatehgarh at about 4:30 p.m.! We spent half an hour at Lalaji Maharaj's Samadhi, all sat in meditation. No preceptor took the sitting as such, but we all sat and meditated for twenty minutes. First confused. Then deep. Finally saw a single right eye looking at me fixedly. After some time a vertical line appeared down the middle of the eye and one half slowly disappeared and then the eye faded off altogether. That was the experience.

We then searched out the residence of Lalaji's grandson and spent fifteen minutes there. Back to Shahjahanpur 8:00 p.m. Satsangh was in progress and we joined in. We had about forty minutes deep transmission. Towards end saw a **left** eye gazing at me and then after some minutes this passed away.

I asked Shri SKR about this, the right eye at Fatehgarh and the left eye at Shahjahanpur. Shri SKR said, "I think it means that Grand Master was saying that it is He who is there, and who is also here—that I and Babuji are one."

After dinner, five abhyasis left for Bareilly. Shri

H could not come at all as he is not at Bareilly!
So ended this glorious day.

13 February 1967—Monday (Shahjahanpur)

Morning satsangh taken by Master. Later, a new person probably wanting to see what this Mission is preaching and doing, was having a talk with Master. About a dozen of us were also sitting around, listening to the discussion. Some interesting points were noted.

Q: Can it really be proved that God really exists?

Master: There are many reasons given for God's existence, or as they say, to prove it. But you must understand one thing. If there are so many reasons for God's existence, there are as many reasons for His non-existence too.

Q: Can you tell me what is realisation?

Master: If realisation can be explained, it will no longer be realisation. If God can be explained or defined, He ceases to be God—because both these things can't be limited. Now I will ask you one question. Can you tell me why doubts come?

An abhyasi: It may be the sign of the beginning of progress.

Master: That is western philosophy. (laughter) You see, I will tell you. There are certain basic things, and your mind won't believe it. When that happens, that is doubt! Now, I will tell you. You know that two plus two equals four. But can you explain it to me? It is all right, you can take two objects in one hand and two in the other, and then

putting them together, you may say, here, these make four. But can you explain it to me without the use of material objects that two plus two equals four? You see these are practical things.

Q: In group meditation, is there transmission between one abhyasi and another?

Master: No, no. Only between the preceptor and abhyasi.

Q: Then what about when there is no preceptor but only abhyasis meditating by themselves?

Master: Yes, then of course it is there from the source.

Shri SKR: '*Naham thistanthi Vaikunthe....*' You know that saying of the Lord. When two persons are gathered anywhere in my Name, I am there with them. So **He** is always there when even two abhyasis gather in worship.

Master: That is right. When even two people sit together in worship, I am there as the third person.

Q: Sir, do thoughts have an intrinsic power to disturb, or is it an acquired power?

Master: In desires, the thought arises first. If we give attention to it, then it gets energy and it sprouts out and...

Q: But, excuse me Sir, I think of the mind as just a continuity of memory. For instance I think of my boyhood days, of my college days, and of today. Suppose we can trace the origin of thought, don't you think we can cut it at the very source?

Shri SKR: That is the problem of the Gayathri.

When the chanting of the mantra goes on and on, where does the thought arise? I can only say that existence is a continuous flux of thought. You said that thought is a memory. But I say that even for a new experience a thought is necessary for the experience to be possible. So there is a past, there is also a present. So my advice is that we should always adopt the scientist's attitude. Don't accept anything without your own knowledge. The second point is to follow the advice and methods of such great souls as our Master, who are there to guide us, and to verify what they say in our own experience.

Routine yoga involves a slavery of the mind. They say, drop the mind to find out the nature of Reality. We don't meddle with the mind.

Scientific principles are so framed, or are so by their very nature, that they apply everywhere, to all times, at any place, under set conditions or circumstances. But here, in yoga, the experimenter is ourselves, the apparatus is ourselves, and the evaluator of the experiment is also ourself.

Master: Swami Ramtirth has given a very good idea. He says somebody once asked him, we are all very religious, and yet we are unsuccessful and unhappy; while in the West they are all materialists, and they are all successful. Why is this? Swami Ramtirth says that in the West, when they work they forget themselves and their body. Whereas here we always identify ourselves with anything that we do. So we are always ourselves, and therefore only our own limited power and capacity leads to the result, whereas they (in the West) rise above themselves, and that is the reason for their success.

I will tell you another thing. I am other than you—you can say. But who am I? You see, as long as this 'I' is there, you have not arrived! When this 'I' ceases, then you have arrived at something spiritual.

At this stage somebody came to see Master and the session sort of petered out.

Later on in the day Shri S.K. Rajagopalan again talking to some abhyasis outlined the path of spiritual evolution as follows:

1) *Lakshya*

2) *Sthithi*—that is determining objectively and dispassionately one's current place or position, so as to be able to plan one's method.

3) *Upaya*

4) *Mitra*—helps or aids to one's progress.

5) *Virodhi*—impediments to one's progress.

These are the fundamental five steps or the '*Panchama-Upaya*'. (Reference to Pillai Lokacharyar, not understood by me.)

Shri SKR went on to say that *Lakshya* is the most important, and if the goal is properly set, then other things become easy. Of course, the selection of *Upaya* is also one's responsibility. On these two depend the success of one's efforts in sadhana.

Evening sitting taken by Master. One hour and twenty minutes. Brilliant.

14 February 1967—Tuesday (Shahjahanpur)

Basant Panchami Day, our Revered Grand Master Shri Lalaji's birthday.

Satsangh from 6:30 to 7:30 a.m. Very deep

sitting. Followed by Prayer sung by the ladies—very moving though I understood nothing. Then some talks. 9:00 to 10:00 a.m.—*homam*. Shri B, presided, Shri SKR also in *homam*. We, that is C, D, E and self joined in the Vedic recitation. *Arya Samaj* tradition of recitation, bits and pieces from here and there. Recitation in a peculiar sing-song, rather unimpressive. Then Babuji's grandson (Prakash Babu's son) had his birthday and this was also celebrated, or rather conducted by Shri B. Then *prasad* was distributed to all.

Today 6:30 a.m. to 6:30 p.m.—they have what they call *Shanti-Path*, that is, recitation of *Om Shanthi* by batches of four people changed each hour. People who come for the first time to Basant are expected to partake in this programme as it is said that Lalaji confers special blessings on them.

I had to fast according to Shri Babuji's instruction:

"I don't wish to give you any food. By eating there is a fire created by food which increases by eating and which is not good for my work. It is for this reason that I do not wish to give any food. I shall give you some fruit."

I did not eat last night, on Shri SKR's advice. He said that before being permitted for the work one should not eat as far as possible.

Master called me at 3:00 p.m. and gave me a special sitting of just under twenty minutes, I think. A very deep meditation. I felt myself falling forward several times. At the end of the sitting, Master said, "I am now permitting you to transmit. You will not work in Madras unless Viraraghavan asks you to do so. Otherwise you may work anywhere."

I felt giddy and lay down for half an hour. For the whole evening I felt somewhat weak and dizzy. I was not allowed to attend evening meditation, but took part in *Shanti-Path* from 5:30 p.m. to 6:30 p.m.

Evening lectures, talks, Urdu *Shairs*, et cetera. All boring. Mr. B delivered an excellent talk reminiscent of Dr. KCV in language and style.

Had some sweets and a cup of *dahi* and went to bed.

15 February 1967—Wednesday (Shahjahanpur)

Morning sitting—final Basant Panchami sitting, 6:30 to 7:30 a.m. by Master. Very deep. Felt considerable emotional welling up. After satsangh, prayer song by ladies.

By 8:00 a.m. departures commenced. We, B, C, D and I left 9:00 a.m. or so for Lucknow. The Delhi group leaves in the afternoon. Departure with heavy heart. Gave first ever sitting to Shri D.

19 February 1967—Sunday

Shri Viraraghavan asked me to take the Sunday morning satsangh. Felt rather queer! Afterwards he said, "The transmission was very mild."

11 March 1967—Saturday (Cuddapah)

I came to Cuddapah from Bombay. Dr. K.C. Varadachari and Shri Viraraghavan came from Tirupati in Shri B's car. We are staying in the Ramanapalle village home of the Bs.

Evening public lecture by Dr. KCV for one hour from 6:30 to 7:30 p.m. Good talk, though not

of the standard of the Trichy talk. No satsangh as Dr. KCV was quite tired.

12 March 1967—Sunday (Cuddapah)

Morning satsangh at Shri B's place in Co-operative Colony, Cuddapah. Nearly one hour. Good.

Few introductions to Sahaj Marg by Shri Viraraghavan.

Mr. Viraraghavan left for Madras by the 11:30 Express. Dr. KCV and I, in Shri C's car, driven by him, left for Tirupati at 2:00 p.m., arriving at our ashram at 6:10. As we joined the satsangh in progress, Dr. D terminated the sitting within minutes. Dr. KCV again gave sitting for twenty-five minutes. Very deep transmission. Merged into it fully.

13 March 1967—Monday (Tirupati)

Mr. B, Dr. C and I had sitting with Dr. KCV—thirty minutes. Very deep sitting. Felt merged.

Left for Madras by Bombay-Madras Janata Express from Renigunta 9:30 a.m.

16 March 1967—Thursday

Shri B of TVM (C's brother) introduced to Sahaj Marg by Shri RV.

17 March 1967—Friday

Dr. Varadachari and family members arrived by 6:45 p.m. bus from Tirupati for Chi. B's wife's Seemantham. Met them at bus stop. D present with his car. They are staying at Alamelumangapuram. Dr. KCV gave us fifteen

minute sitting at about 7:30 p.m.

18 March 1967—Saturday

To Dr. KCV at 7:30 a.m. Mr. B also came. C joined us and Dr. KCV gave us a good sitting for half an hour.

Dr. KCV: (To Mr. B) What did you feel?

Mr. B: I felt absorbed. I also frequently see the colours green and mauve. This I experienced today also.

Dr. KCV: That is good. That is the experience of this point (pointing under throat, to right slightly).

(Dr. KCV to me) What about you—how did you feel today?

PR: It was a good sitting. I felt the force of the transmission throughout my body. I felt a mild levitation in the latter half, and just before you terminated the sitting, I felt heat rising from below me, and moving up.

Shri. B: For some time now, I have been seeing a black spot, about the size of a large dot. Originally it used to be oval, now it is round.

Dr. KCV: Does any idea suggest itself to you when it appears? If it comes again, please observe whether any idea comes as to what it is or what should be done. It may be something that should be removed, or it may not need removal. Please observe carefully next time.

At night Appa, D and I met Dr. KCV for about one hour (9:15 p.m. to 10:30 p.m.). General chat. No sitting.

19 March 1967—Sunday

Dr. K.C. Varadachari took satsangh at Shri Viraraghavan's place. About forty minutes.

In the evening Dr. KCV took special satsangh at our home. Those present included Shri Viraraghavan, Shri B and his wife, C, D, Shri E, F, G's husband H, Shri J, Appa and self. Shri K and his son L also came but very late.

Excellent sitting—thirty-five minutes—totally absorbed.

22 March 1967—Wednesday

A dream early in the morning. I am with Babuji. I prostrate, but he hugs me to him in the ceremonial fashion of U.P. Then when I am about to break away (in the sense of moving away), he puts his forehead against mine, and makes contact between the *chit-lake* point on his forehead and mine.

25 March 1967—Saturday

A dream, early in the morning. I am going with someone, over impossibly difficult and mountainous terrain, all steep sides and undulations, to some unknown, or rather by me unidentified, destination. I don't know who I am with. But somewhere on the way we stop, and as I am unable to go forward, we return. I find I am in a house associated in some way with my brothers-in-law, and I am told that the point from where we had returned was nearly two-thirds of the total way. I explained that if I had known that, I could as well have gone on and reached the destination, rather than coming back, which was twice as long. I am unable to recommence my journey because I feel

that my brother-in-law has to come with me, and he is not there.

29 March 1967—Wednesday

Evening satsangh. Shri B, Sow. C and self only. Forty minutes. Completely absorbed. Later Shri Viraraghavan said:

"I found your *Muladhara chakra* beautifully energised. Normally, we don't go down to those centres, but perhaps as you move to higher points, the lower points also get energised. It was glowing brightly and was beautifully energised."

He then said he had been hearing, since Sunday last, a shrill sound (like the chirping of a cricket) somewhat like the '*Omkara*', continuously, during day as well as night, and felt that it was some outer cosmic matter and would write to Master about it.

Shri D of Big Street, Triplicane, introduced by Mr. E, came for introduction to Sahaj Marg. He brought with him his friend (both of Simpsons) Shri F of Lloyds' Road, Gopalapuram. Both were introduced—twenty minute sitting.

30 March 1967—Thursday

Satsangh in the evening taken by me under Shri Viraraghavan's instructions as he is engaged otherwise. Mr. B came for second sitting. Included him with five others abhyasis.

1 April 1967—Saturday

Mr. Viraraghavan came to our place in the evening and showed me a letter from our Revered Master to him, dated 29 March 1967! stating that he is now 'settled in the *Para Brahmanda Mandal*

region' since a few days back. We were discussing only on 29 March Mr. Viraraghavan's new experience, and perhaps at that very time Master has written! Shri Viraraghavan also gave me my certificate confirming the provisional permission granted to me to transmit—certificate dated 29 March 1967.

3 May 1967—Wednesday

I have recently been seeing one eye during meditation, generally the left. It comes on quite bright and clear, looks for some time—transmission seems to emanate, and then slowly the eye fades off. I asked Mr. Viraraghavan about it.

Shri RV: It is a good sign, a very good sign. I used to experience it a long time ago. It means you have been taken into the fold. Not that the others are not; they have all been taken into the fold—but this means that you are being specially looked after. It is a sign that you are being prepared for some special work. I won't say more now!

I would also like to record here that I have frequently been hearing a shrill continuous note off and on, occasionally, for a few seconds, particularly when I am at ease or tranquil. Told this to Shri R. Viraraghavan.

9 May 1967—Tuesday

Took Shri B of Salem to Shri R. Viraraghavan for introduction to Sahaj Marg. Shri C brought his friend Shri D of Sirsilk also. So two introductions today.

10 May 1967—Wednesday

Dream early morning around 5:00 a.m. I woke

up out of the dream. I don't know in which town or place I am, but it seems to be one of those rural towns with mud or dirt roads with gutters on either side. I am in some friend's house (I don't know who) and suddenly I find Master walking in, looking very weak and almost bent double. He lies down on a 'pyol' (*Thinnaï*) in the room. He calls me and says, "So and so, so and so (names inaudible) Doctor Varadachari and **You** (emphasising it and looking me full in the eyes) must carry on the work." I ask him, "Shall I bring Doctor Saheb?" and he says, "Yes." So I rush out, take a cycle and ride furiously in search of a car to go to Tirupati. At that point I woke up.

15 May 1967—Monday

I sat by myself as usual. After about twenty minutes, I prayed to Master to reveal to me my present state.

I felt sweeping waves of blackness and I was almost unconscious. After about ten minutes, I felt an electric charge at the top-knot (*Kudumi* point, *Shikha* in Sanskrit) of the head (marked eleven in *Towards Infinity*)—and then I saw Master's two eyes fixed on mine and gazing fixedly at me for about one minute. The sensation on top of the head—a vibration—was so strong that I was forced to feel the place to see whether any insect was there!

20 May 1967—Saturday (Shahjahanpur)

Arrived at Shahjahanpur by car (6:30 p.m.) with Shri B of Cuddapah and Shri C of TTK & Co. Delhi. Master was busy with his preparations for departure tomorrow on Southern tour. Mr. D was there, assisting, along with a few others.

At about 8:30 p.m. he gave us a sitting for just ten minutes—very deep and subtle.

21 May 1967—Sunday (Delhi)

Left by car with Master and Shri B at 1:30 p.m. (with Mr. C and Mr. D also, B in the driver's seat) for Delhi. Halted at Bareilly from 3:00 to 4:00 p.m. for coffee. Master refreshed. As we neared Clutterbuckganj, clouds gathered and rain began. What had been an almost unbearably hot day was, in a moment, transformed into a lovely day with a cool wind blowing. Our trip till Garh Mukteshwar (6:30 p.m.) was lovely. Then sunset.

Before Garh, we had an accident. Two cyclists coming into us, separated, one to the right and other to the left. The right one crashed into us. We were doing approximately thirty miles per hour. The cyclist was thrown off and life saved. That makes two miracles on this trip.

We reached Delhi 8:30 p.m. Master stepped into B's house for a few minutes and then we all had a good dinner at D's place. We then dropped Master and Shri B at Shri SKR's residence.

Master gave us a lot of advice and also one or two stories. One I reproduce here:

Master: Many come, but say they have no time to practice meditation. It is a surprising thing that time is available for everything else but only for this thing they find no time.

(To Mr. C) We should look upon meditation as a duty like any of our other duties and set apart some time for this purpose.

(To PR) Now look here, one person once came

to me and wanted to know something about our organisation. After listening to everything, he began to tell me that he is very busy and he would not be able to find time for meditation. I explained to him at great length, but he was not at all accepting what I said. I was completely dismayed. I spoke to him a lot, but he kept on saying the same thing that, "Sir, I am a very busy person and I cannot even find five minutes for this sort of thing." I kept on telling him to try and do this for a few minutes at least, however few those minutes may be. But he was unwilling to listen but finally agreed that for my sake he would do it but upon the condition that I should find the time for it—"You take out some time for me and I shall do it," he said. Now, look here, I became worried, but suddenly I got an idea! I asked him whether there was anybody who was more busy than him. He said, "What is this you are asking me? There are many thousands of people who are more busy than I am." I asked him, "All right. There must be many. But please tell if there is someone just a little more busy than you. Please think." Then he told me, "Yes, there is." Then I told him, "Then the work has become very easy. All that you have to do is to reduce the time available to you from the time available to him and whatever is left use that time for meditation. You told me that if I find the time for it then you will meditate. Now see. I have found the time for you and you should do it."

22 May 1967—Monday (Delhi)

To Shri SKR's house at 6:30 a.m. Picked up Master, Shri SKR and Shri B and drove to 15, Gurudwara Rakabganj Road (bag and baggage) to the residence of Shri R.L. Chaturvedi, Deputy

Minister for Parliamentary Affairs, and Shri Justice M.L. Chaturvedi's sister's son. Master stays there for the rest of his sojourn in Delhi. Justice Chaturvedi was there, so also Smt. Kasturi, Shri C and others. Shri D and Shri E (preceptor, Sitapur) had arrived from Shahjahanpur by train.

At Shri SKR's house, where we arrived, Master was giving Shri SKR a sitting. He was in *Sukhasana* and transmitting with closed eyes—rather unusual. After this was over, Master gave us (that is, Mr. F, G and myself) a sitting for about twenty minutes.

Master: (To Mr. D) You are not doing the practice. In this way there will be no benefit for you. I find an obstruction in you which prevents your progressing. But as long as you don't do the practice, I cannot remove these things. You may fix any time and sit, and I shall then automatically transmit to you and help you to remove it.

(To SKR) Please study this and let me know.

(To me) You also study this please.

At Rakabganj all were assembled but Master said, "There will be no meditation. We shall meditate in the evening. I have just given these people a sitting and I am tired, and I must reserve something for the South!"

However, seeing the general disappointment, he gave a sitting for about fifteen minutes to the fifteen or twenty persons assembled.

Later we were talking generally. He was talking about transmission, and the difficulties in techniques.

Master: Look here! I have made so many

mistakes that it is possible no preceptor has made so many mistakes nor can ever make so many mistakes. I am very impatient and I used to hurry up for my personal development and that is the same hurry I also do now. It has become my habit to do so. Therefore, mistakes do happen but I get hints for the work from above. If something goes wrong, I immediately get a hint from above saying, "Look! What you are doing," and I immediately try to rectify the mistakes, and generally it gets rectified too. But sometimes it so happens that I cannot do anything and then (pointing upwards) I have to pray to Him to kindly rectify these mistakes Himself. But the work becomes easily accomplished by transmission.

Now look, I am going South, but at each centre I have only about one hour of work and the rest of the time is wasted—and when you all fully become prepared then I cannot even have work for one second per day. But by prayer everything is possible. But please remember one thing about transmission, and that is that as transmission becomes subtler and subtler, so it becomes better and better because God is the subtlest being and as you become subtle, to that extent you will acquire nearness to God. So please try to become subtler and subtler.

I have problems only till such times as the abhyasi has not crossed the *Pind Pradesh* (heart region). The heaviest work and the largest time is taken up in this region. After crossing the *Pind Pradesh* my work becomes very easy. After a person comes into the mind region, progress becomes faster and faster. And look here, when the rings of splendour are crossed, then I have nothing more

to do with him (that is, the abhyasi) and after that nature itself takes up the work. Now you may ask if nature takes up the work after the rings are crossed, why it cannot do the work in the lower regions too! Now all that is to be said is though undoubtedly nature can do its own work but some are permitted to do the work, that is all.

I want that all may progress very speedily and if you all practice constant remembrance then your progress will be very fast. Of course in the beginning it appears to be very difficult, but I may tell you one thing that if you practice constant remembrance for eight days, then you cannot stop it.

Once when I was going to South I was at Vijayawada, and H had come to see me. Perhaps he was in Gulbarga in those days. Then when I returned also I stopped again at Vijayawada, because I felt that I should stop there. Soon after I reached there, H again came to see me. I was very happy and I told him, "Hallo, brother. You have come very opportunely." I had an idea that I should raise him fourteen points. We sat down and soon after three points had been crossed, I got an order from above, "Stop the work." I wanted to proceed but again the order came from above, "Stop!" Now I had wanted him to cross fourteen points but what could I do, I had to stop. Some days later when I returned to Shahjahanpur, suddenly an idea was born in my mind that perhaps he may have developed a headache. I sent him a letter and, Saheb! Look at the fun! Immediately I received a reply from H saying, "Yes, I am having a very severe headache but together with it I am feeling some ecstasy also. Please do not change my condition,

even if I should die in this very condition." But look here! I of course rectified his condition and then I understood why I was not permitted to move more than three points. If in this small degree of progress he had to suffer so much pain, how much more could not have happened had I moved him a little higher? I keep getting hints from above and by prayer all my work gets accomplished.

Later, I don't remember how, the talk turned to the subject of books. Master said that reading was a good habit but prayer was the best.

Master: My Guru Maharaj used to say that people should not be idle even for one minute. If you keep applying yourself to some work or the other, then ideas will not be born in you and, look here, your work is accomplished! Lalaji Maharaj was very regular and for each work there was a fixed time, and he was a very regular person. He also used to read a lot and he used to be very fond of Allen's books, I mean James Allen!

Note: In the last one month, Shri J discovered the books by this author, of whom I have not heard before, and I had read three of his books before coming to Shahjahanpur, and I actually had with me a copy of *Book of Meditations for Every Day of the Year* to be given to Shri SKR at Delhi!

Master, continuing said, "Now this very virtue was in Ishwar Sahai that even for one minute he would not sit idle. He was always doing something or the other and if there was nothing to do he would take up needle and thread and start sewing. There was one weakness in him—he used to lose his temper very much, however, seventy-five percent of it had been removed and except for

this there was nothing else lacking in him. I used to occasionally create anger in him just to see how much of it was left."

Master was then quiet for some time. Suddenly he called me, "Oh, Brother Parthasarathi, please come here. There is some sort of emotion which has come into me that I should give you transmission." He gave me a special individual sitting for thirty minutes. It was a very deep transmission and I felt tears coming, and a great feeling, inexpressible, of gratitude. After the sitting he asked me how I felt. I told him of the great gratitude. He then asked me, "Did you feel a deep peace?" I said "Yes."

Evening satsangh taken by Master. Master asked me to go with Justice M.L. Chaturvedi and Mr. K to introduce three new entrants to Sahaj Marg.

23 May 1967—Tuesday (Delhi)

Picked up Shri SKR at his residence and went on to Rakabganj Road. Master took satsangh. Very deep transmission.

Later on one particular abhyasi asked Master whether all that was being done could not be viewed as a mere projection of the mind.

Master: It is not a projection.

Abhyasi: Sir, but I doubt whether it is not so. After all we are trying to imagine a God we have never seen or known. Therefore everything we do is, or must be, only a projection of our minds.

Master: Let me explain like this. All action is preceded by thought. Before anything can be done,

the thought about it arises in the mind, and then the action follows. Now I say the first thought can never be a mental projection! Yes. After that the mind may colour it and change it in various ways. So the first thought can never be a projection of the mind, though later modifications can be projections based on the first real thought.

At this point Shri S.K. Rajagopalan took up the matter and explained as follows:

Shri SKR: I think what is worrying you is that a God who you do not know is being brought into the picture, and you feel that this can only be by a mental projection. Perhaps in one way you are right. But in our system, as you know, there is no question of name or form. You are not asked to **imagine** God in any particular way, or form. Our system is based on meditation on the formless, attributeless Divine.

Now by meditation is meant knowing everything about something. Normally we **see** an object, or an idea from one angle, or point of view only. In meditation we try to see it from all sides and all points of view, and so to know it as completely as possible. That is the purpose and aim of meditation.

Now when the purpose, or object of meditation is God, then a basic assumption as to the existence of God becomes essential. Naturally, no one tries to know everything about something, the very existence of which he doubts. So in this meditation, a basic assumption that God exists is very essential. Without that we cannot proceed.

It is very much like mathematics where in a problem when an unknown quantity or entity is to

be discovered, we assume it to be X, and then solve the problem, and find out what X really is. You see we have to postulate the existence of an unknown, and then by experiment (calculation) we find out what it really stands for, represents, or **IS**.

Here also, when we set out on the adventure of God Realisation, we have, of necessity, to assume the existence of God. This has to be done. Without it there can be no search. This is the only thing you are asked to assume, that He exists. Then the sadhana is to really try and know Him as He is, and have the assumption verified. You, therefore, see that there is no question of any projection being involved here. Is it clear to you?

Abhyasi: Yes, Sir. I now understand it very well.

In the afternoon, we had a very happy period of about one and a half hours—Master, Judge Chaturvediji, Kasturi Bahen and self. I saw Kasturi Bahen very cheerful and in a gay mood. She gave a number of jokes—all entirely proper and dealing with Yoga, sadhana, et cetera, to illustrate certain points, and Master joined in heartily in the laughter.

Master left for Vijayawada, accompanied by Mr. B and Mr. C at 7:45 p.m.

24 May 1967—Wednesday (Delhi)

In the evening went to see Kasturi Bahen at Rakabganj Road. Mr. B, C and D with me. She gave us a sitting for about thirty minutes. Very deep. Pushed me back several times.

Later Kasturiji asked me to give her a sitting.

I gave her one for about ten minutes!

Thursday, 25 May 1967—returned to Madras by air.

29 May 1967—Monday

Took Shri B, Joint Secretary, Finance Ministry, GOI, and Financial Adviser to the Ministry of Education, for introduction to Sahaj Marg by Shri R. Viraraghavan. Mr. B is attached to the Ramakrishna Mutt, and has been practicing *dhyana* for nearly twenty-five years—he has had personal contact with Ramana Maharishi, Swami Sivananda and others—but, according to his own statement, “I have had, occasionally, some peace and moments or flashes of nearness to the Divine, but no enduring link is there.”

After introduction he said, “I have experienced peace before, but nothing so profound as what I experienced today!”

30 May 1967—Tuesday

Mr. B told me about a ‘peculiar’ experience he had had last night.

Mr. B: I had a peculiar experience last night which I have never had before. I was neither asleep nor awake, and I don’t know if it was a dream, though I don’t think it was. I felt that I was talking to somebody outside myself and we were having a jolly good time. I made some joke and we laughed, and then he made a better joke and we also laughed, more than before. It went on like this and we were feeling extremely happy and then I slept very deeply.

In the evening as I was taking Mr. B for his

second sitting, he said: "You know I have been feeling absolutely on top of the world today. I have never felt so buoyant. I had a trying time at the Secretariat. A young IAS was behaving rather rudely to me, and you know, I was just smiling away all the time! It just left me cold. I felt absolutely free and **light**. Do you get me?"

He spoke about his experiences to Shri R. Viraraghavan.

31 May 1967—Wednesday

In the evening for satsangh. Mr. B also attended. Very deep and totally absorbing.

Mr. RV: (To Mr. B) How did you feel today?

Mr. B: It was different today. I felt sort of 'settled'. There were no disturbances; of course, there were some thoughts, or rather impressions. But it was uniform throughout.

Later, in the night, at home, Mr. B continued to express his amazement at the possibility of a process like our '*Pranahuti*' being possible. He said, "But I must confess that all these three days I have felt some force entering and working in me. I have felt myself to be in a different field altogether—a different magnetic field as the physicists would say. It is remarkable. What is it that is transmitted? What does Master say?"

PR: It is the '*Pranasya Pranah*'—The *Prana* of the *Prana*. The *Prana* of the Divine is 'poured' into your *Prana*.

10 June 1967—Saturday (Tirupati)

To Tirupati with Appa by car. Reached by about 9:00 a.m. Master had arrived as scheduled,

yesterday. We, of course, missed the morning satsangh.

Evening satsangh at the 'Yogashramam'. Shri Viraraghavan had arrived by then by bus. He spoke for about twenty minutes on his own personal experiences. Master took satsangh. Deep. I felt vibration at point eleven again, for the second time.

I record here an experience I had some time ago. When sitting alone in meditation, I prayed to the Master to reveal to me my state, or stage I have reached. I immediately felt a very strong force entering, and near the top-knot of the head I felt strong tingling of the scalp. It was so strong that I thought that perhaps there may be some insect or fly entrapped in the hair, and trying to get out. This feeling was so strong that I put my hand to the top of my head and felt it, but there was nothing there! The vibration continued for some time.

This evening, at about 4:00 p.m., I asked Dr. KCV whether I could assume the above to have been correct. He said, "In these things one's experience is the only *Pramana*."

After satsangh, I told Dr. KCV that the same thing, that is, strong tingling at point eleven, had occurred during satsangh. Dr. KCV said, "Well, you have had your confirmation from Master Himself!"

11 June 1967—Sunday (Tirupati)

Morning satsangh at Dr. KCV's residence. Left for Madras by 4:00 p.m. (R. Ramachandra Reddy was made preceptor on 8 June at Cuddapah.)

22 June 1967—Thursday

Revered Master arrived from Bangalore by the

Express at 3:20 p.m. He looked very tired and weak. He is having some sort of diarrhoea and the train journey has obviously been a considerable strain on him. He was accompanied by Shri B, preceptor, Gulbarga, whom we are meeting for the first time; Shri C, preceptor, Bangalore, whom I have met several times; Shri D, preceptor, Channapatna, whom also I have met a few times, and, of course, by Shri E of Sitapur and Shri F his companions on this tour.

During this southern tour Master has 'opened' two prayer halls of the Mission, one at Vijayawada, atop Dr. G's house; and another at Hyderabad, built on a donated site between the lakes, all by itself on a separate plot. We, in Madras, have added a third one—a hall twenty-four feet by eighteen feet with pucca cement flooring, two foot wall of brick and cement mortar, walls of bamboo-split trellis, and a thatch roof. It has been constructed behind Mr. Viraraghavan's house, on his land. The surrounding trees endow it with a real '*parna shala*' look. Master admired it very much on arrival! We had satsangh for approximately one hour in it in the evening from 7:00 p.m.

23 June 1967—Friday

Satsangh taken by Master in the morning, and evening at 7:00 p.m. Dr. KCV arrived from Tirupati at 4:30 along with three abhyasis of Tirupati centre. Preceptor Shri B of Patna is already here. We had a talk by Shri C in Hindi. He spoke well, and in fact in my three years association with this Mission, he is the only one who has referred to Mission work as such. What he said in effect was that the work of evolution and transformation is Nature's

work. Master, in undertaking this, is really doing Nature's work, and His, that is, Master's work is the Mission. So anybody who involves himself in the work of the Mission is therefore directly associating himself with Nature in its Grand Plan, and hence His work must be successful, and must aid in personal evolution too.

Mr. and Mrs. D introduced to Sahaj Marg.

24 June 1967—Saturday

After morning satsangh, Master moved to our residence at Shri Ram Nagar. He was with us till 10:00 p.m. All the satsanghi brothers and sisters came for lunch. In the evening Dr. K.C. Varadachari gave a talk on 'Free Will and the Divine Will'—an inspired talk!

Evening satsangh at our residence, followed by dinner for about half the satsangh members. After dinner, Master was in an intimate mood, and was telling Sulochana about music, and how the sound should come from certain centres particularly the *Brahmanda Mandal* et cetera. Suddenly he sang a Surdas *bhajan*, "*Deena Dukh, Harana Nath...*" ["O Master, who removes the miseries of the downtrodden..."] with a most moving charm and simplicity. It is impossible to imagine anyone with such total absence of self-consciousness (in the usual sense of this term). It was a Divine feast such as is likely to rarely occur.

After dinner, Shri Viraraghavan told me, "Master was speaking about you. He is pleased with your progress. He has asked me to tell you something, but has asked me to tell you only after he has left Madras."

Tonight we are **all** to receive individual sittings during our sleep—this was announced. We were told to pray and go directly to sleep.

I woke up at 1:30 a.m. with a shock, and almost immediately fell asleep deeply, waking up only at about 6:15 a.m.!

B and Shri C introduced to Sahaj Marg.

25 June 1967—Sunday

Satsangh at 8:00 a.m. After satsangh Master asked me whether I had felt anything last night. I told him how I had woken up with a shock and then slept very deeply.

Master: Yes, you slept because I was waking up!

He then asked me when I am to go abroad. I said by mid-July or so.

Master: You will get the news ten or fifteen days in advance. You please write to me and I shall give you more power to work with. Is B also coming with you? All right, then I shall also elevate him a little. Now I want to tell you one thing. Don't promise liberation to foreigners, they won't appreciate it, promise them peace. If you do good work in Germany you shall be heavily rewarded.

Public lecture at 6:00 p.m. in the Hindi Prachar Sabha Hall, T.Nagar. Honourable Mr. Justice K.S. Venkataraman presided. Dr. KCV and Shri C spoke, the latter in Hindi. No satsangh in the evening.

26 June 1967—Monday

Morning satsangh as usual. Master, Shri B

and Mr. C left by GT for Kanpur en route to Shahjahanpur. Mr. D, Mr. E and family left by Bombay Janata. Dr. KCV and party left by 1:30 bus for Tirupati.

Shri RV: What Master told me to tell you was that he has now lifted you out of the *Pinda Pradesh* and there is now no rebirth for you.

During this trip of Master's, we have had nearly thirty introductions to Sahaj Marg about twenty-two local and others from Cuddapah and Tirupati. The list includes Honorable Mr. Justice C, Chief Justice, Madras High Court and Mr. D of Pondicherry!

1 July 1967—Saturday (Tirupati)

Shri B (Shri C's brother's son) introduced to Sahaj Marg.

We, (Appa, Sulochana, Krishna and I) left for Tirupati. Evening sitting with Dr. KCV. I experienced a total thoughtless state, together with loss of consciousness. While on most occasions I have experienced a state of no-thought, there was a consciousness of that state. Today that consciousness also was lacking. I told Dr. KCV.

Dr. KCV: One is the so-called *Samprajnata Samadhi* state. What you have experienced is the *Asamprajnata Samadhi*.

2 July 1967—Sunday (Tirupati)

Attended morning satsangh at Tirupati. Shri B, Accountant, Central Accounts, TTK and Co. was introduced to Dr. KCV and was introduced to Sahaj Marg by him. (Dr. KCV—"You have to attend to him tomorrow—I mean give him the

second sitting—and then he has to be attended to fairly regularly.”)

Mr. C, who was introduced to Sahaj Marg at Calcutta when he was on a brief official visit there by Shri D having been introduced by Shri E of TTK and Co., told me that, “Shri D gave me only a few minutes of introduction, and to tell you the truth, I don’t feel anything. I used to try to sit for forty minutes, then reduced it to thirty minutes, twenty minutes, and now I just sit for ten minutes or so, but hardly ever feel anything. Perhaps the introduction was not done properly—could you request Dr. KCV to do it again?”

Dr. KCV gave him a sitting and later told me, “He has been roughly handled. You see, Master likes to shift an abhyasi from the left to the right as soon as possible, but in his case (Mr. C’s) it has been done very prematurely and too violently. I could see a gash there. This is the difficulty when people are in a great hurry—like Tiruvannamalai!—the person must certainly advance, but there should be no violence. Anyway I have attended to him. I gave him transmission. Then I ‘salved’ it and also did some heart-massage as instructed by Master. He will be all right now.”

Shri F, who was introduced to Sahaj Marg on 23 June had his second sitting only today from Dr. KCV.

28 July 1967—Friday (Shahjahanpur)

From Bareilly went to Shahjahanpur with Shri B, Y, Shri D, and Shri E. Master welcomed us as usual.

Before leaving for Shahjahanpur, we called on

the F family at Bareilly. I gave G a sitting at her request, while Mrs. F gave H (son of our J, whom I had introduced to Sahaj Marg this morning) his second sitting.

Preceptor Shri K of Raichur had arrived yesterday. I met him for the first time. Also one Mr. L with wife and mother have come with him from Hyderabad. They were introduced to Sahaj Marg yesterday here at Shahjahanpur. He is a Commissioner of Police.

For evening satsangh, Shri K took the L family, while Master took us. Very deep transmission—completely drowned feeling.

Master gave me some advice about Westerners. I think he expected that I may be called upon to talk in public because he asked me, "Can you speak in public?" I said, "No." Master said, "Maybe it will be necessary, because in the West the people wish to know about religion. You may please read all my books so that if there are any discussions you may be able to answer the questions. You should do another thing too; you may stand up and speak in your satsangh. You may select a topic in advance and prepare it and then speak on it. If you do this two or three times then there will be no difficulties. Now look at B, he has given about two hundred lectures."

Then he told me later, about Mr. B, "He is at a very advanced stage similar to Dr. Varadachari. He is second. Other persons are also progressing but he is very advanced and C is the third."

I told him about Sulochana frequently seeing snakes in her meditation. "Yes, I had completely forgotten to work upon her. It is a good thing that

you reminded me about this. I am very pleased with your wife because there is much love that has been created in her."

Master then asked me why I had felt I was making slow progress. (I had written to him from Coimbatore about mid-July.) I told him I was not quite happy about it.

Then Master said, "I am always having a good opinion about you. There is no particular reason for this."

I then told him that Shri Viraraghavan had told me about my having been lifted out of *Pinda Pradesh*. Master said, "No. That is wrong. You have not yet crossed the heart region (*Pind Desh*). Viraraghavan has misunderstood me. I told him that I see signs of higher development in you. You are now in the *Agni Chakra* (third point)."

I then told Master what Dr. KCV had told me in early 1966 about an average person taking three to three and a half years to get to the superconscious level—by which he meant *Brahmanda Mandal*. I told Master three years were already over in my case, and I am yet only in the third point. Master said, "All right. What is the worry about this. Now look here, to cross over from the first point it takes forty-five years, and then from the first point to the second point, it takes five times that. Thereafter, from the second point to third point it is again five times the previous number of years—and you have completed this journey in just three years. I think also that you will cross the *Pinda Pradesh* (heart region) within this year. Now look! It took me twenty-two years for my *yatra*. Then why are you in a hurry? In

these matters one should not hurry the Master. At each point one gets invaluable experience, but if one tries to hurry through, such experience is missed or lost. You are now in the *Agni Chakra* (fire point) and I shall go on giving it more lustre from here."

Note: Master's time scale for *yatra* is different from what Shri Ishwar Sahai told me.

7 August 1967—Monday (Channapatna)

Met Mr. B at Channapatna and spent half an hour with him.

8 August 1967—Tuesday (Bangalore)

At Bangalore. Shri B called at hotel. Was with us for approximately an hour. Spoke to Mr. C (Virudhunagar) regarding Sahaj Marg for some time.

Reached Tirupati at night. Met Dr. KCV and spent some time with him from 9:10 p.m. to 10:00 p.m.

9 August 1967—Wednesday (Tirupati)

Took B (along with Shri C of Coimbatore, D, and E) all to Dr. KCV at 8:10 a.m. after a visit to the Tirumalai Shrine of Lord Shri Venkateswara. Dr. KCV has already met B on a former occasion when I took B to see him at his Alamelumangapuram residence. Then Dr. KCV was giving a sitting to Shri F, and after that sitting was over, he met Shri B and immediately took Shri G in for sitting. B grasped the opportunity and left. Today he meets Dr. KCV for the second time.

Dr. KCV gave one of the finest expositions I have heard from him, for well over two hours, some

specifically in answer to B's questions, mostly general.

Dr. KCV: I am glad to hear you had a good and comfortable *darshan* of Lord Venkateswara on the hills. Have you been there before?

B: I have come many times. I come as often as I can.

Dr. KCV: What exactly have you felt when you went to the temple?

B: I always feel a thrill of pleasure and happiness.

Dr. KCV: Yes. That is true. But do you know the purpose of the Lord in the temple? He is to act as an *Acharya*. The Manifestation of the Divine in that form is known as an *Archa*. He is the *Acharya* for all and sundry who visit him. Please note this. The function of the *Archa* is only that of an *Acharya*, a Guru. He is therefore not Divine, not God, but a Guru. If you go to him as a Guru, it is all right, but when you go to him as God, then all the trouble begins.

In the olden days our people established these temples so as to attract all and sundry, and perhaps, once in a way, someone got awakened, and the temple thus fulfilled its purpose. Note this, for it is very important. No amount of temple-going or worshipping the deity within can help a person unless the heart of the devotee is awakened. This is the only purpose of a temple and it is for this awakening to be made possible. The Divine in the heart of each individual person must be awakened, and if this is not achieved, no useful purpose has been achieved.

Now anybody who can bring about such an awakening is a Guru, an *Acharya*. That is what we do here. The introduction to Sahaj Marg is precisely that. There is, however, one difference. The *Acharya* in the temple cannot speak to you, while we can. In that sense we are superior! You see!

B: Going to a temple gives me a feeling of peace and happiness. All the beautiful decorations and jewels, et cetera, thrill us and give us a great sense of happiness.

Dr. KCV: True, but how long does it last? You see, all that is sense-induced, if I may say so. All the ritualistic paraphernalia, the dress, the jewels, the '*karpooram*' all this satisfies our ego—but is there an awakening in the heart? If not, the visit to the temple has not served the purpose—the real purpose for which temples are there. In fact I was once discussing this with my Master, and I said that rituals begin when the connection with the Divine gets cut. Because then, you see, we have to prove to ourselves that the God does exist, and that too in the form and shape in which **we** desire to worship Him. The whole difficulty has been that we don't want to worship Him as He is, but as we want Him to be.

If you think of it you will realise that God can have an infinite variety of forms. After all, all these existing forms are given by people who claim to have seen Him, and each one has seen differently. This raises the question, in what form am I to worship Him? And that is precisely where the difficulty begins. There are so many forms, which should I take for my worship? Which is the better form? All these doubts and conflicts arise.

Have you read at all of these things?

B: No, Sir. I must confess I have known nothing of these matters. I used to recite the *Lalitha Sahasranamam*.

Dr. KCV: Well. I will tell you something if you like. According to the *Agamas* there are five forms of manifestation of the Divine: the *Para* form which is the Ultimate and transcendental form; then the *Vyuha*, which is that of the Creator, Destroyer, Preserver; then the *Vibhava*—the Avatars like Shri Rama and Shri Krishna, et cetera; then the *Harda* is the Divine Presence in the heart of every individual being; and finally the *Archa*, the figure in the temple.

The *Archa* must awaken the Divine in the heart and that awakening must finally enable us to reach our Goal—that is liberation! So you see that the only way for spiritual progress is through the awakening of the Divine in the heart.

B: Sir, what is the difference between religion and spirituality?

Dr. KCV: Well, I will put it this way. Religion has God outside, spirituality has God inside you. The approach is entirely different. In one it is exteriorized, in the other interiorized.

Now I ask you one question, suppose all the temples are destroyed, where would you go for worship? You see the difficulty, the problem? That is why it is so very necessary to awaken the heart of the individual, and once that is done, the need for a temple for that particular individual no longer exists. Mind you, I don't say it should not be done, but it is no longer necessary. That is perhaps why

the Muslims destroyed all the temples in North India. Where are they now? All levelled to the ground. You may have rebuilt the structures, but have you been able to put God back into them? The Muslims did it so that we should realise that we should not have to go looking for God elsewhere outside us. That is the lesson we must learn.

Look at it another way. In the old days how often could a person come to Tirupati for worship? They probably came several hundred miles by cart and then walked up the hills for a worship of Lord Shri Venkateswara. Very few people could do this more than once in a life-time! And of so many who came, a few were certainly awakened and then Shri Venkateswara became their *Acharya*. You see, one visit to a temple should do the business. If it does not, well I suppose a second visit is also a waste. And if the awakening **has** taken place, then a second visit becomes superfluous. You see! But nowadays it has become a fashion to call on the Lord of the hills. People come in cars, bring all their paraphernalia with them, and spend the time there like a picnic. Comfortable cottages with all modern amenities have been provided. So those came, not once but many times.

B: I also come here as often as I can.

Dr. KCV: Yes, that is the fashion these days.

B was introduced to Sahaj Marg and had his three subsequent sittings at Madras.

20 August 1967—Sunday

I spoke after satsangh for about twenty-five minutes, a general talk, my first one! It was possible only in obedience to Master's command.

Left in the evening for Bombay.

21 August 1967—Monday (Bombay)

B brought two of his friends. Talked to them for nearly one and a half hours and then introduced both of them to Sahaj Marg.

22 August 1967—Tuesday (Bombay)

B's friends came for second sittings in the morning.

Mr. C also came for a ten minute sitting.

23 August 1967—Wednesday (London)

Left Bombay for London with B.

C met us in London but only on 29th, 30th and 31st evenings. Spoke to some people about Sahaj Marg. Met publishers George, Allen and Irwin, Luzac and Co. Ltd., and Foyles Ltd. and left one copy of our *New Darshana* at each for examination and study with idea of publication by them. I could not meet Routledge and Kegan Paul Ltd., but have left one copy with C for delivery to them. The General Manager of Foyles was pretty caustic about the quality of our production!! This is all that has been possible in England.

**1 September 1967 to 4 September 1967
(Hamburg)**

At Hamburg Mr. B showed some interest. He will be an asset. I have to send a copy of *Darsana* to him later.

7 September 1967—Thursday (Duderstadt)

Mr. Robert Koch, our only German abhyasi, came to Hannover, Inter Continental Hotel at 9:00

a.m. and picked us up and transported us to Duderstadt, about one hundred and thirty kilometres away, almost directly south of Hannover and thirty kilometres from Gottingen. We reached Duderstadt, a small village, about 10:45 a.m. We are staying in the 'Hotel Zur Tanne' in Room No. 3, the very room in which Goethe stayed in 1777 for two nights—and had a most uncomfortable time there, I am told by Mr. Koch! Mr. Koch has thoughtfully put us there hoping we would like it.

At 12 noon, we went to Mr. Koch's house, 41 Eigenberg and were introduced to Mrs. Koch; 'Ruth' as he calls her—his third wife, as he subsequently informed me, having lost his first wife and divorced his second. Mr. Koch said he is sixty-five years old, and Mrs. Koch is, visibly, not much younger. Both are kind, affectionate and enthusiastic people.

We had lunch and then at 5:00 p.m., a satsangh. During the discussions and chat during the day, I learnt that Mrs. Koch (and her father's circle) belongs or belonged to a Buddhist circle in Hamburg. Both the Kochs are well read, and would also appear to have met most of the preachers, propagators, et cetera, who come from time to time to Germany—and it would appear that they have not missed even one Indian 'yogi' or 'Swami' who has visited their country, including Maharishi Mahesh Yogi, of whom we read a lot in England, and who has got much publicity because the 'Beatles' have accepted him as their Guru.

Mr. Koch has read Goethe deeply, and quotes him often. He is a man of faith, of strongly Advaitic views, and when he saw Master's bust-photo which

I gave them, he said, "I now see the face of God! Ruth, come and see the face of God for the first time." I think, in fact I am sure, he meant it one hundred percent sincerely. He gazed at Master's photo for nearly five minutes, and then said, "It is as you said. If one looks into his eyes, it is like looking into the sky, into eternity." For Mr. Koch there are no problems. He has found a way and has full faith. Not so with Mrs. Koch. She has a lot of intellectual problems, difficulties in reconciling views expressed by diverse systems and philosophies, but her main difficulty would appear to be the *Sunya-veda* of the Buddhists, the 'nothingness'. When we were discussing this Mr. Koch said, "My Dear, it **is** nothing, but not a nothing of emptiness, but full of something or someone who is Nothing."

Both speak English well, reasonably well for us to carry on discussion in that language.

Mrs. Koch sits for meditation on her knees, and haunches, something like the '*Gomukhasana*'. Mr. Koch meditates with his eyes open. I have advised him to close his eyes in future and he has agreed to do so.

We were with the Kochs from Thursday to Sunday—on Sunday 10th after lunch (or rather brunch at around 11:00 a.m.) we left for Stuttgart by train from Gottingen.

Thursday evening, we all sat together in meditation. On Friday and Saturday, they had individual sittings, morning and evening. On Sunday, we had satsangh as usual.

During our stay here, Mr. Koch told me of a curious episode. He had made a German translation

of *Reality at Dawn* and sent it, perhaps in 1963, to Rascher Verlag of Zurich for their acceptance for publication by them. According to Mr. Koch no one knew of this. Later, about seven months after he had sent them the manuscript, he got a letter from Rascher Verlag saying—"Your Mr. Chandra called on us and discussed with us the translation you had submitted. He did not collect the manuscript from us, and unfortunately we had mislaid the address he gave us. So we could not contact him again." Then they go on to offer some criticism of the work.

Mr. Koch wrote to Master immediately after getting this letter and asked whether he had been to Zurich. Back came the letter with a cryptic sentence, "I was not there physically."!

I later verified this from Rascher Verlag when I called on them at Zurich on Friday 15th and met one Frau Poggensu, Manager. She confirmed that a person **had** called, though, due to lapse of several years, no one could remember him sufficiently to describe him to me.

12 September 1967—Tuesday (Beilstein)

Mr. B took us to his home in Beilstein, and introduced us to his wife. An impressive and beautifully groomed lady of the old Russian-imperialist type. She appealed to me as a genuine old Russian type and I labelled her mentally as 'Czarina', and in fact addressed her as such. Mr. B later told me that she is of Polish extraction. Long talks from 3:00 p.m. to 6:00 p.m. Later they were both introduced to Sahaj Marg.

For second sitting, it had to be given from Mannheim on Wednesday—by previous

arrangements they sat at 11:00 p.m. Very deep transmission.

16 September 1967—Saturday (Paris)

Arrived Paris. Staying in Hotel Belmont, Rue De Bassano. Mr. Poray, our French abhyasi who was introduced to Sahaj Marg at Madras a few months ago by Mr. Viraraghavan and whom I had met in the nursing home (he came to call on me at 9:30 p.m., with Appa) where I was convalescing after a minor operation for hydrocele, was out, but returned at noon. We had lunch together. In the afternoon he took us to meet his friends, one Mr. B, a painter/artist, secondly one Mr. C, a sculptor, for one hour each. Both are interested in Yoga, but neither knows even a word of English, so the conversation had to proceed via Mr. Poray as interpreter. Mr. B is an exceedingly nice man, 'sympathetic' in the sense in which the word is used in Europe—charming, kind, vivacious, and obviously very fond of Mr. Poray—he calls him, or rather addresses him as 'Andre'. Mr. C is more formal, more conscious of his position as an up-and-coming sculptor and more matter-of-fact.

We had a sitting in the evening.

17 September 1967—Sunday (Paris)

We had satsangh in the morning. Later by 9:30 a.m. we left for Gretz in Mr. Poray's car—reaching there 11:00 a.m. after a sixty kilometre drive. Destination, the Ramakrishna Mission Centre of Advaita Vedanta. We were introduced to the swamiji in charge, Swami B. We attended their formal prayer after fifteen minutes with Swamiji, and then had lunch with Swamiji along with other

guests and ashram inmates. Later, we had an hour with Swamiji alone and I gave him some pamphlets on our Mission. Mr. Poray had earlier (yesterday) told me that Swamiji was not very happy, as he felt their organisation had sort of ossified into an institution and the spirit of the Mission had been lost. He felt himself to be in a dead-end, and according to Mr. Poray, he would take advantage if a really spiritual path offered itself. Mr. Poray will leave this weekend for Sanary with Swamiji, who will stay as his guest for three or four days. I have given Mr. Poray a copy of New Darsana and this will be read by them there.

Sitting in the evening again.

18 September 1967 Monday (Paris)

Morning sitting with Mr. Poray. Later we left for Milan, Italy.

30 September 1967—Saturday

Returned to India.

1 October 1967—Sunday

Attended satsangh again after the last one on 20 August 1967.

Mr. B of TTK & Co. Chemical, introduced to Mr. R. Viraraghavan and introduced to Sahaj Marg.

12 October 1967—Thursday

Went to Chromepet with Mr. R. Viraraghavan. Chromepet centre of the Mission inaugurated in the name of Mr. B. Other Chromepet members included Mr. and Mrs. C, Mr. and Mrs. D, also Mr. E, cousin of Mrs. Viraraghavan. Mr. B's wife and another lady introduced to Sahaj Marg.

18 October 1967—Wednesday (Madurai)

Introduced ten people to Sahaj Marg at Madurai.

19 October 1967—Thursday (Madurai)

Second sittings, and seven more new introductions to Sahaj Marg at Madurai. Held satsangh in the evening.

20 October 1967—Friday (Madurai)

Madurai Centre formally opened in the house of Mr. B, father of Shri C of Atul Products Ltd., in Myna Teppakulam.

22 October 1967—Sunday

Shri S.K. Rajagopalan, preceptor Delhi Centre, has arrived. He took satsangh as Mr. R. Viraraghavan is away at Trichy and returns only this evening.

On return Mr. RV informed me of his having opened a Branch-Centre at Shri Rangam also.

25 October 1967—Wednesday

Shri S.K. Rajagopalan took evening satsangh. Earlier, at 4:00 p.m., Shri SKR came to Dr. B's house and there gave a sitting—Dr. B, Mrs., and myself. One of the deepest meditations I have had in the last one year, as far as I can remember. The sitting lasted approximately forty minutes, and right through there was no consciousness, and many times I felt my head almost touching the floor. A remarkable sitting.

26 October 1967—Thursday

Shri S.K. Rajagopalan again took evening satsangh.

27 October 1967—Friday

To Chromepet with Shri SKR and Shri RV in our B's car. Spent some time at Mr. C's place (B's brother-in-law) as his wife Mrs. C appeared to be interested in hearing about Sahaj Marg.

Later, Shri SKR took satsangh in our Chromepet Centre, 7:30 to 8:20 p.m. Then to Mambalam for dinner at D's place. After dinner Shri SKR spoke in Tamil for half an hour, brilliantly, on Sahaj Marg.

28 October 1967—Saturday

Shri SKR came to our house 4:00 p.m. Gave us evening sitting and returned home 8 p.m.

29 October 1967—Sunday

Shri SKR took satsangh—an hour and five minutes. Deep. Shri SKR left for Delhi by G.T. Express.

The whole of last week was wonderful, with Shri SKR being here in Madras with us. He told us so many stories from the Puranas and from Tamil Alwar Literature—most beautiful stories deep with meaning for aspirants. One, particularly, which I have heard many times from him I repeat below:

One morning Alavandar was going along the river bank to North Kaveri (Kolladam) for his *Anushtanam* with his retinue. On the way he saw a *Panchaman* (pariah or untouchable) ploughing his field, and as he was walking along, he suddenly found the ploughman stooping down, lift up some mud in both his hands, offer it symbolically to the Sun and then eat it. Alavandar was impressed and sent one of his disciples to bring him to him.

When the man came, he asked him what he had just done. The ploughman said, "Sir, I was very hungry. I had nothing to eat. As I was ploughing, it came to my mind that all food grows from the earth, and so earth is itself food. So I took it up, and offered it to Surya Bhagavan for his blessings, and ate it."

Alavandar was deeply impressed, and considering the *Panchaman* to be ready for it, he gave him initiation by the *Pancha Samskaram*. He was called Maran Nambi. He became a devoted disciple of Alavandar.

The story goes that once Alavandar was having a new ashram constructed. Maran Nambi, being a pariah and not wishing to embarrass everybody by going to the place for the *Gruha Pravesam*, went a few days earlier to see it. He was going around with the builders, seeing the place in detail, noting the location of the kitchen, thinking to himself: Ah, here will my Master sit thus, and there will sit his disciples, and the *Perumal* will be there, and then thinking thus he prostrated, and as he rose, he was chagrined to find Alavandar himself coming in, accompanied by a group of his disciples. He prostrated again and tried to go away, but the Master detained him, took him around again showing him the various small details of the place. Having done so, he sat down and started *kalakshepam* (discourse). At this the disciples were astonished. One of them went up to him and asked, "Sir! The *Gruha Pravesam* is not yet performed, how can there be *kalakshepam*?" Alavandar said, "The *Gruha Pravesam* has just been finished." They asked, "How is this possible. We know it is not so!" Alavandar replied, "A place is purified when an

elevated person's feet touch it. Maran Nambi, by his presence here, has sanctified this place, and the *Gruha Pravesam* is therefore over."

This story is told to relate how Alavandar had the 'sanctity of the place' done by an elevated person.

Two other stories followed, to relate how similarly Shri Ramanuja had *kaya suddhi* (physical purification) and Shri Tirukkoshtiyur Nambi had *anna suddhi* (food purification), performed by Bhagavatas (elevated persons).

Shri Ramanuja, after his bath, used to drape a silk piece over his arm. His nephew then used to grasp his arm and lead him out. It was noticed on one occasion, when the nephew was absent, that Shri Ramanuja dispensed with the silk piece. On being asked why he had used a silk piece when the nephew led him by hand, and why today, when someone else led him, he did not use the silk piece to drape his arm, Ramanuja replied, "My nephew's touch would have deprived my body of purity, so I used a silk piece as prescribed in the Shastras. This disciple of mine is an elevated person and so not only does his touch not defile me, on the contrary his touch actually purifies my body."

This story relates how an elevated person's touch was used by Shri Ramanuja for 'purification of body'.

The third story concerning Shri Thirukoshtiyar Nambi is as follows:

One evening Nambigal was in a good mood, and was sitting on a swing in his verandah, one wife on each side (he had two wives) and was

enjoying himself. A disciple suddenly approached and prostrated before him. Then while they were discussing something, Shri Nambi suddenly asked his wives what they thought of him. The elder or senior lady prostrated before him and said, I look upon you as the real Para Brahman himself. The younger wife said, I look upon you as my husband.

Now, the elderly lady used to serve food always, and the disciples noticed that after rice was served, Nambi Swami used to ask her to touch the rice, before partaking of it. But on such of those days when the younger wife served food, he would ask a disciple to come up and touch the cooked rice, and then eat it. This went on for some time, until finally one disciple got up sufficient courage and asked Shri Nambi why when his elder wife served rice, he asked her to touch it with her own hand, but when the younger one served rice, a disciple was asked to touch it. Shri Nambi replied, a Bhagavata's (elevated person's) touch is necessary to purify the rice for *anna suddhi*. My elder wife is herself a Bhagavata and so her touch suffices, but my younger wife is a mere woman, and so a disciple's touch is needed to purify the rice.

1 November 1967—Wednesday

Letter from Appa dated 30 October 1967 from Shahjahanpur to say, "Yesterday, Master took me over the border into *Brahmanda Mandal*." Lucky man!!

7 November 1967—Tuesday

Master's tour programme received from Appa (from Delhi). He writes that Master, "on the recommendation of Dr. KCV has applied short cut

methods and placed Shri B of Tirupati in the Central Region. Of course, as you know, Dr. C is already there, along with Dr. KCV and Shri D—though even Kasturi is not there yet!”

I was reading Alice A. Bailey's *From Intellect to Intuition* and was struck to read, therein quoted, the Bible story of Shadrach, Meschach and Abednego who were cast into the midst of the burning fiery furnace, and the release in their midst of the form of a **FOURTH** identity, whose appearance was like that of the Son of God. (Meschach means 'agile', Shadrach—'rejoicing in the way' and Abednego—'servant of the Sun').

This is strikingly reminiscent of our own story of Poygai, Pey and Bhuttat Alwar, and the 'Fourth' who was 'God'! In the same book of Alice A. Bailey, I came across Plutarch's definition of an idea—"An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation." (*De Placit. Philos.*)

To Mr. Viraraghavan's in the evening. Mr. E had brought one Mr. F (of IFC, New Delhi) who was introduced to Sahaj Marg.

8 November 1967—Wednesday

For evening satsangh. Fifty minutes sitting. Deep transmission, but I was very badly disturbed, and after twenty minutes, I could hardly sit at all. Never have I felt so disturbed. After satsangh Mr. Viraraghavan said, "You were very disturbed today. It is from some other source." He repeated this two or three times.

I told him how every minute was a struggle

and how I felt like getting up and walking away. I have a heavy head and headache.

9 November 1967—Thursday

Yesterday's headache still continuing till the evening. Went to Mr. RV at 5:30 p.m. He explained to me that it was Mr. B who had 'transferred' his grossness. I was surprised that it could be he.

Shri RV: Yes, he is still very gross. He is blocking his own development. What can we do. They won't co-operate. Yes, outwardly he appears improved, but inside the grossness is there. It is the same with C too!

I asked him how this transfer happens or why to someone in particular. He replied, "It is because you have become sensitive now. Preceptors will have these troubles. But it is not only a preceptor who feels this. Even an abhyasi will feel it if he is sensitive."

Mr. and Mrs. D came. We sat 6:00 to 6:35 p.m. My heaviness was much relieved.

Later Mr. RV asked me to sit by his side when the 7:00 p.m. satsangh began and asked me to observe the vibrations.

24 November 1967—Friday

Shri B came for sitting in the morning. I told him Dr. Varadachari is coming this afternoon. He broke out into an ecstatic smile, and said: "Sir, I had an experience this morning. It was at 3:30 a.m. I was asleep and dreaming, and in the dream I was with Dr. Varadachari. We were talking as usual. Then he said—you carry on. I am coming there for ..."

Dr. K.C. Varadachari arrived at 4:45 a.m. C, Shri D and Mr. E and I all met him on arrival.

In the evening to Chromepet for satsangh. Dr. KCV took the satsangh. A number of new abhyasis and some to be introduced were there. After a short talk about 'service of man' he commenced satsangh.

Dr. KCV: There is no such thing as serving man. In this work what my Master does and what I do is to divinise man. They are no longer men after we take them up. All this talk of serving humanity is something ununderstandable. When you go to a doctor, do you go for a cure for yourself or for a cure for all humanity? (The person answered—for myself.) Yes. Of course! Similarly, when you come to me, you come for a cure for yourself—for your cosmic illness. You have no concern with others, with humanity. All that you can do is to try and cure yourself.

We begin with a short prayer. It is addressed to the Master, or Guru. Now a Guru's purpose is to lead him whom he accepts to the Highest. That is his purpose. So we address it to him. You may take it as addressed to God. We address Him as Master. If you can later see Master as God, then you are indeed a lucky person.

The sitting, lasting twenty-five minutes, was superb.

25 November 1967—Saturday

Dr. Varadachari was with us at home from 9:30 a.m. till 2:00 p.m.; then again from 4:15 to 5:30 p.m. In the latter period he gave special individual sittings to B, C, Sulochana, D and Appa.

In the evening Dr. KCV took satsangh at

Centre. About thirty people present including E of Salem who came in today. Mr. F had brought a friend Mr. G, a Punjabi from Delhi and he spoke with Dr. KCV.

Mr. G: Sir, I wish to ask one question. In this Marg I understand that the ego is destroyed. If that is so, what is the motivation to live and work?

Dr. KCV: Well, I am not so sure about that. And if the ego is destroyed, what does it matter?

Mr. G: Freud says that without the ego, existence cannot go on.

Dr. KCV: What does Freud know of this? All that he has postulated is a sexual id; all his psychology is based on sexual symbolism and the id. Now what do **you** know or understand of the ego?

Mr. G: It is the 'I' in me.

Dr. KCV: Quite right. That is precisely my difficulty. What Freud means by ego, is not what we mean by the ego. Now Adler says it is power consciousness. Freud says it is the sexual id. You see...! The difficulty is one of knowing what you mean when you use certain words.

Now in this Marg what we try to do is to divinise the human being. There is no question of destroying the ego. I do not know if it is possible or if it is necessary even. But the ego is progressively divinised. You see that? In Communism, individuals are destroyed. In spirituality, the ego is destroyed. The human ego is destroyed and a higher one takes its place.

Mr. G: I understand that, Sir. May I ask another question? Now a person is in this Marg.

Suppose something happens to him, say someone goes away with his wife, has he a right to be indignant about it?

Dr. KCV: God bless you! Of course he has. To be over-indignant. Did not Shri Krishna go about destroying every one? Why do you think he did that? Because he was indignant. He did it out of wrath, because he was wrathful. Now please note this. When Shri Krishna acts to destroy, he does it out of wrath, but there is no cruelty. When we do these things, when man does it, there is cruelty, but no wrath. You see it. Wrath must be there. In the Sahaj Marg, the Sahaj Margin has an eye of destruction. It can be used but only for a cosmic purpose, and only when it is necessary. Men act on an individual level, out of cruelty. The Divine, and those high enough, act on a cosmic level. You see that!

Mr. G was introduced to Sahaj Marg in general satsangh.

26 November 1967—Sunday

Dr. K.C. Varadachari took the satsangh. About forty minutes; very good sitting. After the satsangh he spoke for about thirty minutes—a beautiful talk covering the method of the Mission.

He repeatedly stressed the need to 'observe the heart' during meditation. "It is by the heart that the man lives. If the heart lives, he lives, if it stops, he stops. Therefore, the heart is the most important organ in the body, the system. That is why my Master introduces the higher consciousness into the heart; so that it may pervade the system from top to toe. That is why in this system, Master says the whole body is the heart

region. It is, therefore, the heart that is the object of concentration, of meditation. It is the heart you must watch and observe. Please try to observe how the power of the Master works in your heart, where it flows, what it does. That is all we are expected to do. The power of the Master must be permitted to work.

“People talk of love. I don’t know how much we here love each other; the husband the wife; or whether there is any love at all. But what the Master has for one and all of us is real Love. Please try to understand this. The very life force of the Master is poured into you by Him. What greater love can there be than this? The very life of the Master, His force, His power is poured into you, so that it may pervade you and make you conscious of His omnipervasive presence. Not only during meditation, but at all times; most of all when you are doing your work. Don’t you all want to do your work more efficiently, more easily, more quickly? That is precisely what this higher consciousness enables you to do. Please try to observe it. If you wish to see whether the force of the Master is working in you, just stand back and you will be able to see its presence and its working. Please try to observe this. But we must permit the power of the Master to work in us for our transformation.

“Later on comes the mind region. The consciousness is now of cosmic proportions. You are no longer an individual with your small likes and pleasures and hopes. You are now in the cosmic level and your work must be of cosmic proportions, such work as you are permitted to do! It is a question of aspiration. That is why the heart

is important. Please observe it. Watch the aspirations, because on your aspiration depends your progress. The heart must be cleared. That is again the work of the Master, or the preceptors. Please insist on individual sittings as often as you can. You must sit 'heart-to-heart' with your preceptor. You must do this as often as you can.

"Later on comes the super-cosmic regions. All this depends on your aspiration. You must allow the Master's power to work in you. You must not resist its working. I may say that I have, in some measure, experienced those states of the consciousness of which I have been speaking to you. I pray that all of you may rise to these regions as soon as possible."

Dr. Varadachari left for Tirupati at 1:00 p.m. by bus.

7 December 1967—Thursday (Vijayawada)

At Vijayawada with B. Revered Master accompanied by Sister Kasturi Chaturvedi, Shri C, D and Shri E arrived from Delhi at 7:00 a.m. This is the commencement point of Master's winter South India tour. Dr. F was at the station to welcome Master. Shri G and Shri H had also come from Hyderabad. Shri J also came in just before train arrived. K has come with me on this trip.

No satsangh in the morning.

I could not spend any time with Master as I had to be out the whole day on official work visiting markets up to Palakol.

Attended evening satsangh. The sitting was very deep.

8 December 1967—Friday (Vijayawada)

Missed morning satsangh as car did not turn up. Whole day on visits to Guntur and Chirala. Twenty minutes late for evening satsangh. Very deep and powerful.

9 December 1967—Saturday (Vijayawada)

Attended both satsanghs.

Master called me and said, "Look here! Kasturi will be with me till Tirupati and from there you may take her with you to Madras because she will be tired. What arrangements are you going to make for this?" I told him either Appa or I would go to Tirupati with a car and bring her to Madras.

Master: Yes. That will be good. So she will remain with you in your house. She will have a good rest there and also in your house everybody speaks Hindi. So please make the arrangements accordingly.

Kasturi Behen sang some *bhajans* after morning satsangh. What a powerful voice for such a frail person! Normally she speaks so softly that sometimes unless one sits near and pays attention one misses her words. But her music is charged with power.

10 December 1967—Sunday (Vijayawada)

Attended morning satsangh.

Later B came from Chirala. We had spoken to him about the Mission and about our method of meditation. He was introduced to Sahaj Marg by Shri C of Hyderabad.

We left Vijayawada by car at about 1:00 p.m. and arrived Hyderabad about 6:15 p.m. Found D,

my uncle, awaiting us at Abids Taj Mahal Hotel.

11 December 1967—Monday (Hyderabad)

Rev. Master and party arrived 8:20 a.m., about one hour later from Vijayawada. Large party to receive them at the Nampalle station. Dr. KCV also arrived from Tirupati in time to meet Rev. Master at Secunderabad.

The Hyderabad Centre has done excellent work. A really nice building has been put up for the Mission next to the tank bund connecting the Twin Cities near the Gagan Mahal Post Office. The hall is lovely, about fourteen hundred square feet. Really good work.

All the meetings and satsanghs are at this hall.

I was in Hyderabad till 15th Friday evening. Dr. KCV spoke superbly on 11th, 12th and 13th evenings. The lecture on 12th evening on the eclipse of Conscience was superb. That on the 13th, on the meaning of the Mission's prayer, was a masterpiece lasting about twenty-five minutes. One hardly ever suspected that our short and impersonal prayer contained such a great wealth of deep meaning and significance! On 13th, after Dr. KCV's speech, I had to speak. I was rather nervous. I had to speak with two mikes in front of me, and also sitting down—I spoke on evolution for some time, brought in Sahaj Marg, and abruptly terminated the ordeal. After me, Sister Kasturi spoke for fifteen minutes or so.

D has been greatly enthusiastic. I think a real transformation has set in. He brought for introduction to Sahaj Marg one Mr. E, a lawyer and husband of Sow. F, cousin sister to my manni Padma.

15 December 1967—Friday

Left for Madras by the Hyderabad-Madras Express with Dr. K.C. Varadachari.

Dr. KCV got off at Guntur on 16 December at 9:30 a.m. and I went on to Madras.

22 December 1967—Friday (Tirupati)

Left with Appa and Shri Viraraghavan for Tirupati at about 1:00 p.m. Arrived Tirupati 4:30 p.m. Rev. Master and party had already arrived from Cuddapah.

We were in Tirupati till mid-day of the 25th. All satsanghs were at the Yogashramam.

On 24th, Sunday, I spoke for about thirty minutes, a far better performance than the one at Hyderabad! Dr. KCV said so. Master has determined that I must develop the ability to speak. He told me at Vijayawada, "You will have to speak at every Centre except at Hyderabad where I shall perhaps excuse you from this work. But after that, at all Centres you will have to speak."

25 December 1967—Monday

Left 12:10 p.m. by car with Appa and Sister Kasturi, arriving Madras 4:10 p.m. She was not very comfortable as it was a small car, but nevertheless managed to endure the ordeal well.

Consciousness is nothing but the consciousness of interference. (Dr. KCV)

26 December 1967—Tuesday (Trichy)

I left with B, C, Dr. D and E by car at 10:00 a.m. and after making official visits at Pondy, Tanjore, arrived Trichy 9:10 p.m. Rushed to the

station and arrived just in time to meet Rev. Master and party at the main gate. Shri F of Hyderabad has joined the party in place of Smt. Kasturi. They are staying in Shri F's house in Thillainagar.

27 December 1967—Wednesday (Trichy)

At Trichy. Attended morning and evening sittings.

I conducted four introductions to Sahaj Marg, one second sitting and also a special sitting to Mr. B of Madurai under Master's instruction.

In the satsangh I had the following experience on 23 December at Tirupati which I have forgotten to note.

I saw Master clearly, his face quite near me, and looking fixedly at me, and a narrow beam, like a spout of water, was coming out of the top of his head, and entering my forehead at the *chit-lake* point. This experience lasted for quite some time.

28 December 1967—Thursday (Trichy)

One introduction to Sahaj Marg, one second sitting and one general sitting to half a dozen people.

Master personally introduced Shri B of Madras to Sahaj Marg.

Had to leave for Madurai today, in the afternoon, as my boss has suddenly decided to come to Madurai tomorrow and threatens to take me back to Madras with him on 30 December ex-Trichy. I have followed his instructions to the letter, and prayed to Master that my plans to accompany him should not be set awry. He smiled and said, "If you pray for this and if you are waiting for the

result, it shall certainly materialise."

We left Trichy and arrived Madurai in the evening. Inspected Madurai arrangements for Master's stay and found them quite satisfactory.

29 December 1967—Friday (Madurai)

Introduced Mr. B of CIBA to Sahaj Marg at 7:00 a.m. Mr. C, a Madurai abhyasi and I were on Vaigai bridge southern end from 3:30 to 6:30 p.m. Master's party, in Shri D's car arrived only at 6:30 p.m. Escorted them to South Masi Street, where at the junction with Manjanakara Street, the Madurai group received Master with *Poorna Kumbham* (Vedic honours), and escorted him to the Ananda Ashram building in Mahal 1st Street. Welcome speech by Mr. B. No satsangh.

Total four introductions to Sahaj Marg today.

30 December 1967—Saturday (Madurai)

I took eleven introductions to Sahaj Marg and three second sittings today. Mr. B did five and Master personally introduced Mr. C. Total seventeen introductions today, including those of Mr. D, Controller of Labour and Personnel, A & F Harvey Ltd., his assistant Mr. B, and Mr. C, Labour Officer, Madura Mills Ltd.

Evening 6:00 p.m.—public lecture by Mr. G at the Sourashtra Elementary School Hall in East Veli Street. Mr. H presided. Mr. J came from Virudhunagar. I gave a short introductory speech. The evening meeting was a well conducted meeting, a grand success, as we had put in Master's photo and a write up in the *Indian Express* of this morning. A grand success.

No evening satsangh.

31 December 1967—Sunday (Madurai)

Morning satsangh. Master took all second sittings in one group earlier.

I conducted two more introductions to Sahaj Marg today. Total introductions in Madurai during this visit of Master's, his first official visit—twenty-three.

It appears Master was in Madurai on 30 December 1944, when he was absolutely alone, spent a day, and then left for Trivandrum!

We left in two cars at 10:00 a.m. for Salem. Stopped en route for ten minutes at Mr. B's house. Stopped briefly for about ninety minutes at Karur. Master in a very nice and happy mood throughout. We stopped a couple of times on the roadside to allow him twenty minutes or so for a hookah. We arrived Salem 6:20 p.m. Staying at C's house. Quite a large gathering to welcome him, but except for C himself and Mr. D, no one else of Salem members.

I took three new introductions to Sahaj Marg in the evening on arrival.



1968

1 January 1968—Monday (Salem)

Morning satsangh. I introduced a new abhyasi to Sahaj Marg. Total two introductions.

Total Salem introductions—five.

We left, again in two cars, at 10:30 a.m. Arrived Bangalore about 2:30 p.m. after a couple of halts on the way. Broke journey at Bangalore Woodlands, in my room for two hours; left for Channapatna at 4:45 and arrived Channapatna about 6:00 p.m. We had evening satsangh, and after dinner, left at 10:00 p.m. and came back to Bangalore.

So ends my second interlude with Master on this tour!

7 January 1968—Sunday

Mr. Andre Poray has arrived from France specifically to meet Master.

Master and party arrived from Bangalore at 15:20. Only a few of us met him at the station. The main welcome with *Poorna Kumbham* was at the centre. Mr. B has also come with Master.

Dr. K.C. Varadachari with a sister abhyasi arrived from Tirupati by 16:45 hours.

Mr. C delivered a welcome talk, quite well and impressively sincere. Later we had satsangh. Mr. Poray met Master at 6:00 p.m., and stayed till about 8:30 p.m.

Kasturi Bahen continues to stay with us at 'Gayathri'.

8 January 1968—Monday

Morning and evening satsanghs taken by Master as usual.

In the evening I had a moonlight walk with Mr. Poray. I asked him what his impressions about Master were. He said:

"He is completely different from what I expected him to be. He is such a small man! I thought, how can he help me? Offenly (his word for often) we think only a big man can help a small man, and (smiling) I am a small man. So I was, I think, a little shocked to see such a small man. But then I am an engineer, and I thought, small engines have been designed which can do much more and more efficient work than big ones, so why not a small man be better than a big man. You see, I was able to know that size is not important. And then when I looked at his eyes, then everything was changed for me."

PR: My German friend Mr. Koch said the same thing to me. He had got only a picture taken out of *Reality at Dawn* and as you know the print is quite bad, and the eyes are hardly even visible. I gave him a copy of Master's bust-photograph with eyes open. He told me that when he looked into the eyes, he felt he was looking into the sky, as if there is no end or depth.

Mr. Poray: Yes, I also felt something like that. Now yesterday I had a lot of impressions about Master, and I did not sleep for a long time as I wanted to, how do you say it, clarify many points and impressions. That is why I also did not come this morning at 7:00 a.m. But now I shall be here regularly, at 7:00 a.m. because now I have my

impressions already formed and clarified.

I asked him what he felt about Master. He answered, "Well, I have three clear ideas about him. One is that he is completely transparent, like glass. One can see clear through him. I feel that he is quite transparent, and therefore, does not keep back or retain anything. All just flows through him. Nothing remains in him.

"Secondly, I feel that he is like a mirror. If you look in him, you see what you will become. Is that right? Become?

"And thirdly, I find him full of parallel lines, like that (gesturing with his two hands, palms inwards, up-and-down motion to indicate parallelity), while, in us, the lines are all mixed up, tangled up like this (indicating again with his hands a tangle). This I often have seen in many people. This mixing up of the lines all together. In Master they are all quite parallel."

Later, when I told this to Master, he was very pleased. He said Mr. Poray had shown very good penetration in his judgement.

Master: Yes. Look here. How much intelligence in him and look at our people! I am astonished from where he got this idea of parallel lines.

Somebody asked the meaning of the parallel lines.

Master said, "Where attachment has completely bid good-bye, there the lines become parallel. As long as there is attachment, arcs of force are created in lines and then they become knotted. But in a person in whom there is

absolutely no attachment, there you will find only such parallel lines."

9 January 1968—Tuesday

Morning satsangh as usual.

In the evening we had a public meeting at the Hindi Prachar Sabha Hall where Mr. B spoke on 'Sahaj Marg'.

After meeting, the Gnanananda Bhajana Mandali sang some *bhajans*. Mr. Poray was given a special sitting by Master himself while *bhajan* was in progress. No evening general sitting.

After the *bhajan* was over, we were all with Master, including Mr. Poray. When Master asked me something, I answered, and then there was a sudden lull in the place and I asked Master, "Are you thinking of speaking to this person (meaning Mr. Poray) about the work of the Mission?" Master said, "I shall not speak about it because it is your work."

I took Mr. Poray out for a walk and asked him bluntly whether he would be willing to work for the Mission in France as a preceptor, after telling him what it would mean. He was a bit doubtful of his capacity, et cetera, but agreed at once. So I took him back to Master and told him Mr. Poray had agreed to take up the work, and Mr. Poray said, "Yes, Master, I will do what I can, but please do not feel disappointed if there are no results."

Master said, "No, that means if there are no results, then no work has been done! (laughter) But I hope you will do the work in confidence of results coming!"

Mr. Poray agreed and then Master asked me, "Then shall I begin his preparation?"—as if I had to approve this! What a man!

10 January 1968—Wednesday

Morning satsangh at Annamalaipuram. Then Master adjourned to our place.

In the morning, at Annamalaipuram, Mr. Thasma Swamy of Madurai given provisional permission by Master as a Prefect. So Madurai now has a preceptor!

In the afternoon, my father was made a preceptor and given full permission in our house at 3:00 p.m. I think it was on Sunday, Master had come to our house to see Bahen Kasturi and then he called Dr. KCV and me to discuss Madras work. He said, "I wish to permit one or two more for the work in Madras. I see two people as possibilities—one is Shri B and the other Dr. C. What do you think?" Dr. KCV asked me, "Parthasarathi, what is your opinion?" I said, "We can consult Mr. Viraraghavan and decide."

Dr. KCV: No, this can be settled without asking him. What do you think of these two people?

My preference was for Dr. C, as he is the more devoted of the two. Dr. KCV immediately and heartily agreed, and Master also agreed with this. So it was decided to give him provisional permission.

Then Dr. KCV asked Master, "What about Rajagopalachari?" (meaning Appa).

Master said, "Yes, why not? I have already prepared him for it when he was in Shahjahanpur."

He is now ready. I can permit him in one minute." Appa demurred saying, "I don't know if I am fit." Dr. KCV said, banteringly, "As if you are fit for everything you do!" So it was decided.

Then Master suddenly looked at Appa and said, "What about my daughter-in-law? (meaning Sulochana) I want to give her permission to work." Dr. KCV said, "Not three in one house." But Master over-ruled it. Bahen Kasturi was delighted with all this. A result was that today, Wednesday, Appa was given full permission.

Evening, Dr. KCV spoke for about forty minutes. Our hall was packed. Mr. Z from Pondy has come, and Justice Shri B also came in. A great evening. Satsangh followed.

Master, after food, decided to spend the night at our place itself. This is the first time that he stays a night with us.

11 January 1968—Thursday

Master left our house early in the morning for Annamalaipuram, but Dr. KCV took the satsangh.

Mr. Poray granted provisional permission. So we now have a European preceptor working on his own soil. May the work abroad grow.

Evening tea at B's place. Evening, no satsangh. We had a public lecture in the Srinivasa Sastri Hall. Dr. KCV spoke and the Chief Justice Mr. C presided. A very successful meeting.

Master was with us a few hours during the afternoon. A very nice time in his presence. Sulochana given provisional permission.

Master said that Lalaji Maharaj was very pleased because when giving Sulochana this special initiation, he had discovered something new. Master said, "Lalaji Maharaj was also praising very much!"

12 January 1968—Friday

Morning satsangh taken by Mr. Poray. First twenty minutes nothing at all. Then very deep and penetrative. Evening satsangh as usual. We had provisional permission certificates (fifty) printed yesterday and these were issued to Mr. Poray and Sulochana. Mr. Thasma Swamy's was taken over by me.

Master came for an hour to our house in the afternoon.

13 January 1968—Saturday

After morning satsangh I spoke for a few minutes, under Mr. Viraraghavan's instructions, to offer gratitude to Master.

Mr. B of Pondicherry took a most moving farewell of Master, showering him with flowers and touching Master's feet with his head for about five minutes. He left for Pondy by 8:00 a.m.

Mr. Poray left for Pondy later by bus.

Master and party accompanied by Mr. C and Mr. D, left by 1:00 p.m. Kazipet Express for Jhansi en route Shahjahanpur.

Bahen Kasturi has been with us since 25 December, and got so attached here to us—in fact she made our family her own. She broke down and wept when the moment for departure came.

Dr. KCV, Sow E, Dr. F, Dr. G and Shri H's family left by 2:25 p.m. Bombay-Janata for Tirupati and Cuddapah.

So ends Master's visit.

15 January 1968—Monday

Mr. Poray came back from Pondicherry. Came to us for dinner. We had a sitting—taken by him! Quite good after the first half. Quite deep too.

16 January 1968—Tuesday

Mr. Poray came again in the evening. I took the satsangh.

Later, Mr. Poray told me of his having spoken to a French gentleman, inmate of the Aurobindo Ashram, B, who has agreed to translate *Reality at Dawn* into French for publication in France. Mr. Poray wants the entire chapter on 'My Vision' to be omitted, and also some pages from the chapter on 'Guru', pages fifty-three to sixty. I think both the suggestions are good, particularly for an edition in a foreign language for a purely foreign readership. I hope Master agrees to these two suggestions. We also discussed the mechanics of publication. Mr. Poray will do it at his cost. He has also stated that he will leave Rs. 200/- at Delhi which I should collect, and remit to the translator in Pondicherry "to be used as he likes". Mr. Poray leaves tomorrow for Delhi, en route Varanasi, Kathmandu, Delhi, Kabul and home. A memorable visit indeed. May Master grant him great successes in establishing the Mission in France.

23 January 1968—Tuesday

I had got up in the morning, or rather was

woken up, at about 4:30 a.m. as usual. Sulochana got up and went down at about 5:15 a.m., and I was lazing in bed and after I heard the half-hour strike 5:30, I was awake, but later I must have dozed off. I got up again at 6:00 a.m. In between I had the following dream, very clear and very **impressive**, if I may use that word—a dream that felt like a waking-state experience.

The dream: There are many of us behind a small house, in a medium-sized orchard or garden, not very well maintained. Master is standing under a large bush, and around him are a number of people including our Mrs. B. The others I can't recollect. Master is smoking a cigarette.

Master then goes into the rear verandah of the house. It is not really a verandah but a long, narrow courtyard, open to the sky, but walled, with two doors in it opening to the orchard, the doors made of corrugated sheets. Master walks up and down the length of the courtyard. Then he wishes to go out and I open the door for him. Others are all still standing outside.

Next scene: We are all in a room, and Master is sitting near one corner. The others are spread out around him, fan-like, and I am lying down, three quarters face down, with my right arm tucked under my head as a pillow on my right side, eyes closed. Master suddenly looks at me and says, "You have much love for North India, isn't it?"

I answer: Yes, there is love—but not towards a particular state or direction of the compass, but only towards one person, and that person is you.

Babuji: Yes. That is true and, really speaking,

that is how it should be.

Master then looks fixedly at me, his eyes suddenly large and full of energy, he puffs his cheeks out and blows hard into my eyes. Then he joins his two palms together and, making a fluttering motion with his fingers, makes a 'pass' over me from head to toe. I close my eyes, and a thought enters my mind that I am going to receive some special *Deekshaa*. I woke up at this point.

1 February 68—Thursday (Shahjahanpur)

Arrived in Shahjahanpur for the Basant Panchami with B, C and D. Shri S.K. Rajagopalan is down South and we will miss him sorely. E is not able to come due to UNCTAD meetings. F, G are already here.

2 February 1968—Friday (Shahjahanpur)

Basant celebrations commenced with morning sitting from 6:40 to 7:45 taken by Master. Sitting very deep and profound.

Evening sitting equally deep.

3 February 1968—Saturday (Shahjahanpur)

BASANT PANCHAMI DAY. Satsangh morning and evening as usual. Strangely, I did not feel any depth in the sittings, either morning or evening.

In the absence of Shri SKR, Mr. B was main 'Priest' for the *homa*, with me, C of Tiruchi, and Shri D, taking the other places. After *homa*, Shri B gave a well-prepared lecture. A new idea, namely that the *Avatars* are descended from different *Koshas* of the Ultimate, was presented. Matsya, Kurma and Varaha were stated to be from the *Annamaya Kosha*, Narasimha from the

Pranamaya, Shri Rama from the *Manomaya* and Lord Krishna from the *Anandamaya Kosha*, being a *Purna Avatara*. Later, in talk personally with me, he told me he got the idea from an article of Shri Lalaji Maharaj's where the last idea, viz. of Shri Krishna being descended from the *Anandamaya Kosha*, is given.

In the evening I spoke for twenty minutes on 'The Working of the Mission'. Working Committee meeting 11:00 a.m.—1:00 p.m. (I am a member.)

Capt. T.N. Ramaswamy of Trichy Centre was given provisional permission by Master at 3 p.m.

Union Deputy Minister for Railways Shri E arrived in the evening and sat for evening satsangh. F from Lucknow, Mr. and Mrs. G from Delhi were other arrivals this morning. *Aftaabe Maarfat* sung in evening.

For me today is a **RED LETTER DAY!** At 10:00 p.m., when I had already gone to bed, Master sent for me and gave me a very very special sitting—special *prasad* was offered to Grand Master on this occasion. First ten minutes sitting, then a break of two or three minutes for a special function, and then about seven minutes meditation facing Lalaji's bed. A great day in my life! He said, "Hence forward I cannot leave you alone under any circumstances. I have taken upon myself a big responsibility."

4 February 1968—Sunday (Shahjahanpur)

After morning satsangh, *Aftaabe Maarfat* as usual.

Left for Delhi at 10:30 a.m. by car with B, C, Mr. and Mrs. D, via CBJ, arriving Delhi 7:00 p.m. Arrived back at Madras on 5 February 68, Monday, at about 1:30 p.m.

7 February 1968—Wednesday

Dr. K.C. Varadachari arrived from Tirupati at 1:30 p.m. Dr. B and I met him at the bus stand. In the evening Dr. Varadachari and I left by Tirunelvely Express for Madurai. We are to visit the Madurai and Trichy Centres on this tour.

8 February 1968—Thursday (Madurai)

Arrived Madurai in the morning. Staying at College House. I took Dr. KCV to Virudhunagar.

Shri B, Engineer, Indian Textile Paper Tube Co. Ltd., was introduced to Sahaj Marg by Dr. KCV. At 3:00 p.m. Shri S.K. Rajagopalan joined us, having arrived from Trichy in the afternoon.

Dr. KCV gave individual special sittings to Shri C, Shri Z and a few others. Bearing in mind Master's instructions to me to select more people for provisional permission. Master had said, "I wish to make many more preceptors and yes! only provisional permission will be given, and you know very well that by this they (meaning the preceptors) will also grow along with their work and there will be much benefit to them. You may do the selection of the persons yourself because you travel a lot, and you know all the persons. Therefore, you may select the persons of your choice and I shall grant them permission from time to time." I requested Dr. KCV to look at Shri C and Shri D as possible preceptors. He has approved Shri C.

Shri S.K. Rajagopalan also took individual sittings. At 6:30 p.m. Dr. KCV gave a public lecture on 'Sahaj Marg' at the Anandashram Hall, in Mahal 1st Street. Shri E presided. Later Shri SKR gave a Tamil rendering of the speech. Function ended by

9:00 p.m. Shri SKR busy throughout the evening till 10:30 p.m.

9 February 1968—Friday (Madurai)

Dr. KCV busy with a wedding. Shri SKR took satsangh at Anandashram Hall at 8:00 a.m., and then spoke to abhyasis for about forty-five minutes. Later we both went to Shri B's house and stayed for about half an hour. Back to the hotel 10:30, and stayed till about 1:00 p.m. Dr. KCV and Shri SKR both busy with introductions to Sahaj Marg and special sittings.

On this short visit to Madurai, great enthusiasm was apparent. Effort and co-operation is not lacking. Many more visits of such nature must be undertaken by Dr. KCV and other senior preceptors to strengthen the Centres. One who can speak well in Tamil is a great necessity. Where are we going to find one like Dr. KCV?

On this trip the following introductions to Sahaj Marg were made:

8 February 1968:

- 1) Shri B, Virudhunagar by Dr. KCV.
- 2) Shri C, Madurai by Dr. KCV.
- 3) Shri Z, Madurai by Dr. KCV.
- 4) Dr. B, Madurai by Shri SKR.
- 5) Prof. C, Madurai by Dr. KCV.

9 February 1968:

- 1) Shri B, Madurai by Shri SKR.
- 2) Shri C, Madurai by Dr. KCV.
- 3) Shri Z, Madurai by Shri SKR.

Left Madurai by car with Dr. KCV and Shri SKR at 1:00 p.m. and arrived Trichy 3:30 p.m. and

stayed at Thillai Nagar in the house of Shri B. A number of abhyasis came in the evening, and one interesting question-and-answer session is recorded below. The discussion started with a question by an abhyasi as to why Sahaj Marg is necessary:

Q: Why is Sahaj Marg necessary? After all, we all have gods.

Dr. KCV: Please note we have a father and a mother, and all that, don't we? And your father has left you and gone, hasn't he? And he had a father, isn't it? And so on and on. And where have they left you? Have you brought them with you?

Q: No. And I will leave my children also, like they have left me.

Dr. KCV: Who takes them away?

Q: Yama.

Dr. KCV: Do you know the meaning of Yama? If you don't control yourself when you are alive, then Yama is there to control you and give you another opportunity to rehabilitate yourself by letting you be born again. If you do control yourself, then you are Yama. You see...

Now what is Yama?—it is MAYA. Please read it like that. You remember Valmiki? He was a robber. But he wanted a way. When he saw Narada he asked him, but Narada was going on, and so Valmiki chased him, and would not leave him; ultimately Narada looked back and said, "*Mara*," meaning 'die'. The usual stories about this are just nonsense. What he said was, "Die, so that you can be born again to the higher existence." That is also the real meaning of Dvijanma—the twice-born, that

is, one who has died to the lower existence and is reborn to the higher life. That this is possible in this life is amply clear. The Kena Upanishad speaks of this. The Kena says: If you do not realise the Ultimate in this very life when you are alive, then there is great fear.

Iha ched avedeet atha satyam asthi na ched iha avedeenmahati vinashtih. [(Ken.II.5) "For one who has realised 'It' here in this world, there is true (real) life. For one who has not, there is only great loss (or destruction)."]

So you must realise the Para Brahman in this very life, not **this** Brahman alone, but the Para Brahman, please note that. All your gods are in the *Brahmanda*, but we have to go to the *Para Brahmanda*, and beyond that too. Please note, I don't speak derogatorily of the gods. After all if you go to the scriptures themselves, you have a Vishnu and a Mahavishnu; you have a Shiva and a Sadashiva; you have a Brahman and a Para Brahman. So please turn to Him, so that when you realise Him, Yama holds no sway over you.

Q: But everyone has to die sometime, isn't it?

Dr. KCV: Yes, but some come back sooner, some later, and some never.

Q: So we must have faith in the Para Brahman?

Dr. KCV: No, not just faith. You have to drop everything. Both good and bad karma must be dropped. '*Punyam papam vidhurya*', says the Upanishad! When you are in this world, you are bound by these laws, but when you go beyond it, you have other laws than those which govern this world. So if you are here, you have to pay the debts

of this existence: Power, enjoyment, or misery, jail, disease; all mixed together.

Q: All our actions are predestined. Am I correct?

Dr. KCV: By whom?

Q: We have come to this world!

Dr. KCV: Of our own accord?

Q: No, we don't know.

Dr. KCV: Yes! So that is not the cause.

Q: But we see the effect, so there should be a cause.

Dr. KCV: I shall accept it for your sake.

Q: Yes, but there is this question of birth and rebirth.

Dr. KCV: But not everybody accepts the theory of rebirth!

Q: But we are born, so we must have been here before.

Dr. KCV: Not necessarily. This may be our very first birth.

Q: Then why should I get involved in this Sahaj Marg? If there is no previous birth and no rebirth.

Dr. KCV: All that is unnecessary for Sahaj Marg. Here is only a question of rationality or normality. What is normal to the animal is not natural to us. So we have a rationality for us. Temper is not natural. It prevents good work. Rationality prescribes a type of normalcy. For a higher type of man, there is a different rationality.

Q: You are talking again of higher and lower types of man.

Dr. KCV: No! No! If you don't like it, let me say beasts. There are higher and lower types of beasts, you agree? (laughter)

Q: Who has set the norms?

Dr. KCV: Our ancients! They knew that anything which produces conflict is unnatural. You have a different system of co-ordinates. Here is a cultured man, here is a civilised man, and here is a brutish man. They all have different co-ordinates.

Q: If you take the totality of man, all these categories are there; but as an individual?

Dr. KCV: It is still there!

Q: Fear seems to be the fundamental thing. Fear of life; fear of death; fear of rebirth; it is only fear. It seems that this fear drives us to philosophy and all these things.

Dr. KCV: No, No. We go to them to get **rid** of fear.

Q: But we go to temples only out of fear. It, the fear consciousness, is inculcated in me.

Dr. KCV: My dear friend, it is not inculcated in you, you are tied up in these things.

Q: Then all of them, namely religion, religious practices and all these things, are they all wrong?

Dr. KCV: Don't you think we are all mad?

Q: In one sense we are all mad, in another we are not.

Dr. KCV: My dear friend, it is there, this madness, when we mix up causes and effect. There can be a plurality of causes, as you would know if

you have studied science.

Q: I can't boast of such knowledge.

Dr. KCV: Then you have no rationality. You may obey your mother, or follow her in her observances, et cetera, because of love or reverence, but there is no rationality in it. I don't say rationality answers everything. It cannot, so we go to instinctive solutions, natural solutions, and to authoritative solutions. Then there is a sense of freedom, and fear goes. **This** is *moksha*-oriented Hinduism! It is oriented towards liberation or freedom. That is the natural craving of every human being. That is why we struggle against historic and traditional bondages. So also political bondages. Here we find we have freedom, but we find we don't have the rationality for democracy! So we go down, and we go up, and because of the plurality of causes, we attack one cause, thinking it MAY be the cause, and find it is not, and then we go to the next apparent cause, and to the next, and so on.

Q: But has not rationality its limitations?

Dr. KCV: Yes, it does. I have already told you that. And that is why we try to go beyond it to the Eternal, to something which is beyond! Even gods have their limitations. Time is their Master!

Q: But what about the population explosion? Does it not depend on the individual karma? Is it not karma which makes a man suffer, and die? And is it not the same karma which makes him go through rebirth, again? If that is the case, how can rationality come into this at all? Is it not something beyond the field of rationality; something over which I have no control; something with the course of action of which I cannot, in fact I am powerless to,

interfere? Then where is the question of liberation?

Dr. KCV: Yes, now we come to the point. I want liberation from diseases, and from death, and so on. That raises one question. Am I different from the body, or is the body me? The materialist answer won't do. Lucretius said that as the body is, so am I. When it is healthy and comfortable, I am happy, and have a sense of well-being. When it is diseased, or uncomfortable, I am also sad, oppressed. So said Lucretius. That was all right perhaps when he said it, but now it won't do, for we know that I and my body are **NOT** one.

Q: But these are day-to-day things?

Dr. KCV: Precisely. That is enough. I must not oscillate from one extreme to the other. I must avoid extremes, all the *dvandvas* of existence, and pass away peacefully at death. I must lead a full life. 'Sahajayu', they say is a hundred years! Normal life, they say, is what they want, too much of nothing! Reason is there for reasoning to see that we don't go to the extremes of anything. He is not afraid of death because it is natural for him to die! Make yourself natural, avoid extremes, minimise your wants and desires—that is Sahaj Marg according to Epicurius!! 'Sukha dukhe samekritva...' says the Gita! There is no karma here. If you are disinterested and don't desire, then there is no karma here!

Q: But that is impossible.

Dr. KCV: So as Shri Krishna did say, "*Sarva dharman parityajya mamekam saranam vraja...*" Hand over everything to me! And don't worry about karma! But please do this first and not last, and don't worry about karma, either yours or anyone

else's! Make it God's karma.

Q: But if I do that, then we have nothing, we **are** nothing, we are only tools. We have no standing!

Dr. KCV: Yes, you have a standing—as tools! That is the second type of Sahaj Marg. When we can do nothing from any standpoint of matter, or of the spirit, of anything, then we must cry out, "*Karpanya dosho pahata svabhava....!*" I have lost my *svabhava* by the sins of my body. I now surrender to you, please take charge. That is that cry, when we can do nothing.

You know, Arjuna tried everything he could. Krishna allowed him to exhaust all his questions, and then asked him: "Well! Have you finished?" Arjuna said, "Yes. Now what shall I do?" Krishna said, "Fall down at my feet!"

That is all we have in this system. It is natural, therefore, for man to yield himself to the Divine, and so have liberation in the body as long as the body lasts, and out of it when it is no longer there. God can do what man cannot do. We can do nothing. Very often our action is not ours, as we are thrown out of our room and made to do something. So the question of determination of karma is something which I cannot answer. It need not concern us at all. All that I know is, once you are here, we have to go on and find a way. So the ancients gave us a way—*Saranagati!* Surrender to the Divine force! You may ask where it is, this Divine Force. Why, it is everywhere!

We had satsangh for half an hour taken by Dr. KCV. Deep, tranquil.

Then we had a question-and-answer session again.

Q: I have read about meditation in books. I heard about this system for the first time from a Guru, Shri S.K. Rajagopalan. He told me—have a feeling of *jyotirmaya* in the heart and meditate. I get Rama, Rama, when I meditate.

Dr. KCV: The Soul is of the nature of light. So if Soul is placed in the heart, it is better to think of it as light. But it is a different type of light. So there is an incapacity to call it rightly, this light, this Soul. You are conditioned to 'Rama' for ages, not only in this life perhaps! It has become automatic. Now both of them are there, light and Rama. In this system the most important thing is *Pranahuti* . If that is not there, then perhaps this system can claim no difference from others.

Pranahuti is the giving of Divine power or thought into the heart. The Guru's work is to pass this force into your heart. The first purpose is to see that the *jyoti* you don't see gets seen by this transmission by cleaning the heart so that you may be able to see the ever-present inner light. When this is done the other phenomenon of 'Rama, Rama' may continue or not. It does not matter. You get a more fundamental sound of the *Pranava* , or you may go even deeper to the inaudible *Pranava* , the *Ajapa* . So please observe the transmission. You must see it flowing throughout the body, and when you feel it, you will feel His *Prana* everywhere, but not as audible sound, but as subtle sound; and you will see His light as the subtle light and not the ordinary light.

Can you sleep under a light? You can't,

because the ordinary light is heavy. So when transmission occurs your body will feel lighter! You will also hear a sound which is not oppressive. So lighter sensory experiences reveal to you the effects of the transmission on your body. But don't say 'I don't want to hear Rama.' Automatically the 'Rama' will change to something subtler. 'Rama' was given to Valmiki by Narada to teach him a lesson. Valmiki was told '*Mara*'—die! Unless you die to the previous life, you cannot have the richness of, and the beauty of, the higher life. Nammalvar was called '*Maran*', that is, 'one who died' ... to what? To the lower life! So even if you recited the word '*Mara*', it would be good. But when you say, 'Rama, Rama', you are really saying, '*Mara, Mara*'—die, die! You see that? How mantras can work havoc! And yet we go on doing them, and wonder why very often they seem to have precisely the opposite effect to what they should have.

That is why the *Pranava* is given, which has no capacity to invert itself. We must have uninvertable things only, because otherwise if you ask for one thing, you get its opposite! So we go to the *Ajapa* or *Asabda*, the transcendent sound which can be **felt**. That is the result of our transmission—all barriers, bondages, are cleaned; knots loosened. Attachments become detachments. So this is the most demonstrable phenomenon I am speaking of.

Q: *Aradhana, Nitya anushtanas*, what is your view on these performances? In my experience many people who wanted to take up the practice of Sahaj Marg have dropped out because it was said all those would have to be dropped. Now, whatever may be the real worth or merit of

performing these *pujas*, et cetera, we have to remember that we all have children and they have to be brought up in a good way, and this can be done only by bringing them up in a lively atmosphere of tradition and religion and prayers, et cetera. Please clarify this point.

Dr. KCV: The whole question is, have you to give up what you are performing?

There are two things. If these *pujas*, et cetera, are done subtly, in the real spirit of the thing, even my children will benefit more by it. But today my children laugh at me because my practice does not tally with my preaching! Our worship has not the original usage and meaning. If you really understand the spirit of the *Aradhana*, and do it in a subtle way, then you are performing Yoga. But we are becoming grosser and grosser. Our character is not improved in any way. No wonder we are called hypocrites. We do *Aradhana* at home, and perjury abroad! Philosophically, it is hypocrisy; morally, it is indefensible; spiritually, it is worthless!

Can we not induce the Divine force into it and make it subtler? Our *Aradhana* will get immediate response as we glow with the power of it. If *Pratishtha* is done, it must be there, but we see actually that your worship has denuded it.

Now I can transmit the power of my Master who is away from here over a thousand miles. If he, and I concede he is a human being, can do this in his purity, cannot the Divine, who is everywhere, do it from anywhere? A subtle way of knowing the Presence of the Master must be developed from the gross. The idol must really be a cosmic presence, and it must be shown to the child.

We enable you to feel the presence of God in your heart, so that you can bear witness to His présence everywhere. Is it not good to realise Him everywhere? So we don't take anything away from you—you see that?

Q: Don't we need something tangible to meditate upon?

Dr. KCV: Yes. We do. Transmission is tangible. Tangible is not only something that is seen or perceived; tangible means when it holds us, and transmission holds us, it is not we who hold it. So, if it makes you lighter, more peaceful, this transmission, is it not something tangible?

Q: What is it we are going to achieve after that?

Dr. KCV: A cosmic consciousness which will enable man to handle any situation. Harmony will then be at your personal level; later, on a communal level as our numbers increase, and a capacity to take cosmic decisions on a cosmic level. It is a great shock-absorber, this cosmic consciousness.

Q: We must feel it!

Dr. KCV: Yes, an element of time is there. But we can see it when very knotty problems get loosened by the Divine. I call it the 'crisis therapy' of the Divine. You remember the stories of Draupadi? Well there it is—this crisis therapy in action! The Divine descent loosens the bonds; problems no longer exist or, if they do, they get solved by themselves. For instance, take a serious accident where all are saved from certain death. The activity of the Divine is noticed only **after**, and not before, the event has occurred.

Secondly, our own psychic development

is important. We must become better and better types of men. A creative evolution of man to a Divine nature becomes necessary. Sahaj Marg is not just for the present improvement of man, but for a continuing evolution of his personality. We must accept the Divine nature as the destiny of our existence. You are never alone even when you are alone. If you can feel that, then you are Realised!

10 February 1968—Saturday (Trichy)

Dr. KCV took satsangh in the upstairs hall of Shri B's house—the 'Sahaj Marg' hall as it is to be called. Powerful and deep transmission 7:30—8:00 a.m.

After, I gave a short talk for fifteen to twenty minutes to welcome all. Then Dr. KCV formally inaugurated the hall by giving a short talk to the abhyasis present. After this, Shri SKR, as president of the function, gave a short talk.

Dr. KCV and Shri SKR took a number of special sittings and introductions to Sahaj Marg during the day.

5:00 p.m.—Shri B conducted the satsangh under Dr. KCV's instruction and so commences his 'work'!

Extraordinarily deep sitting—forced forwards several times and almost fell!! Completely absorbed. I suspect Dr. KCV added his own transmission also to that of Shri B's!

6:30 p.m.—Public lecture by Dr. KCV at the K.A.P. Viswanathan High School open air hall. Dr. C presided. Very nice talk—very intimate and personal note throughout, interspersed with

autobiographical details too! Rather unusual for Dr. KCV in public meetings.

Dr. KCV and I left Trichy for Madras by the 9:20 p.m. Tuticorin Express.

So ends this short tour.

11 February 1968—Sunday

Arrived Madras. Left by car at 10:00 a.m. for Madurantakam with Dr. KCV, and Appa, en-route Tirupati, arriving Tirupati 6:00 p.m. Had a sitting.

12 February 1968—Monday (Tirupati)

Sitting with Dr. KCV in the morning for half an hour. Very deep.

I forgot to note that yesterday morning I had a new experience—a tugging, a sharp tug at a point above right eye, midway between eyebrow and hairline, slightly to the right of the centre of the forehead. It was a really sharp upward pull, and after that I lapsed into oblivion. I told Dr. KCV. He said, "Your *yatra* of the *Brahmanda Mandal* has commenced."

PR: But, according to Master, I have been in the *Brahmanda Mandal* for nearly six months now (I entered *Brahmanda* "at the moment his feet touched the soil of England," to quote from Master's letter to Appa), and can it be that one can be in a region and *yatra* not in progress.

Dr. KCV: Yes. You are lucky, some people stay put for years!

I have also been feeling a tightness around the head as if a band of light cloth or ribbon is

round my head. This was very strong on 4 February 1968 when I left Shahjahanpur and has progressively decreased since then. It is still there, though much lighter.

In this morning's sitting too it was very deep and tranquil. At the end, I had a sudden burst of light and a vision of Lord Shri Venkateswara, radiating light towards me. This is the first time that the Lord Shri Srinivasa has granted me his Divine *darshan*. I told Dr. KCV. He said, "Why not? He can come to you wherever you are if He wills it. So long as you seek the *Para* through Him it is perfectly all right; but when you limit Him to the *archa* form then the difficulty begins."

Returned to Madras in the evening.

18 February 1968—Sunday

Satsangh in the morning as usual. Dr. KCV arrived by 4:45 p.m. bus from Tirupati. Staying with us.

He took satsangh in the evening. Mr. Viraraghavan came. Others included Dr. B, Mr., Mrs. and Miss C, D (who was introduced to Sahaj Marg on Wednesday 14th by Appa). Exceptionally deep. I was more or less knocked out. I noticed one thing, that all the experiences and sensations are in the head, the heart area was totally quiet and inoperative as it were. I told Dr. Varadachari about this. He said, "Yes, for those in the *Brahmanda*, I work from that level. My work is to pull you up from that level, isn't it?"

19 February 1968—Monday

Satsangh in the morning taken by Dr. KCV. Superb. Same as yesterday evening. Very deep.

Head forced down to ground, could not sit erect.

I had a dream which occurred between 3:30 and 4:30 a.m.—I could fix the time as Dr. KCV and Appa were speaking at 3:30 a.m. I dozed off and woke up at 4:30 a.m.

I am coming into a kitchen from outside, and I see our late Shri B sitting as if ready to eat, with a leaf in front of him. I am conscious, even in the dream, that he is no longer alive, but I see him. I go into another room and I see Sow. C. I tell her, "I just saw B, he looked very fresh, we won't see him again."

I asked Dr. KCV about this.

Dr. KCV: I think he needs spiritual food.

PR: I don't know if what I did was right or permissible, but in Hyderabad when I heard he had suddenly expired (he expired night of 29 January 1968—I got the news from Madras over trunk phone at 11:00 a.m. on 30 January 1968), I sat and meditated for half an hour and transmitted to him and prayed to Master that the transmission may take peace to him.

Dr. KCV: There is nothing wrong in what you did. You can even write to Master and pray that he should help if you feel like it.

Dr. KCV left for Tirupati by Bombay-Janata at 14:20 hours.

29 March 1968—Friday

Early morning, I had a rather peculiar dream.

I am in an open *pandal*, quite a large one. It is either dawn, or after sunset, as there is no light but only greyness outside. There are a large

number of people in the *pandal*. I ask them to sit and commence meditation. I am giving the sitting. While the satsangh is in progress, I got the feeling that all the people in the satsangh are moving, and not sitting still in meditation as they should be. I feel impelled to open my eyes and see what is going on. I find the whole assembly on their feet, but strangely enough their eyes are closed, and they have their right hand extended in front of them, each and every one of them. They are moving hither and thither, like blind men groping for the way, and it looks like a group of adults playing blind man's buff. However, there is something sinister about their movement and action, and I feel terribly afraid, I seem to suspect that their hands hold a weapon, and they are really searching for me, with their eyes closed, to finish me off. I shout, "Master, Master," and wake up in tears.

7 July 1968—Sunday

I have not been able to meditate properly for some time now. I am able to sit only twenty to twenty-five minutes and that too in a dull and desultory fashion. I used to have frequent dreams in which Master appeared and where the experience was very pleasant. For some time now, I have been having dreams in which I am waiting for Master, or where I am told Master is to arrive, and so on; but before he comes I wake up. I am quite disturbed about this, and I have reported this to Dr. KCV in a personal letter today.

8 July 1968—Monday

Dream just before 5:10 a.m. (I know the time almost precisely as I woke up out of it at 5:10 a.m.).

We, many of us, are in a large party on an

open terrace. The party is over, the crowd dissolves. Suddenly I find some people rushing into what looks like a cinema theatre—Appa, B and I also follow them in. Inside we are in a house-like place; on the left is a big courtyard where people are preparing vegetables, et cetera. I am seated in a medium-sized room on the right. The room is almost dark, and the floor area is almost totally occupied by a raised platform like a dais. On the platform is seated a figure which first, in the darkness, looks like Narasimhan of Salem, but which, as some light comes from behind it, I see to be Lalaji, as he is in our photographs of him, seated with a shawl around his shoulders, light coming from behind him.

He says, "Try to meditate on the Grand Master's form as the form from which the universe and everything in it is manifested!" I fall on my face and prostrate, saying, "Master is here, Master is here," because though the figure is of Lalaji, the voice is that of our Master!

In the morning, I meditated upon Lalaji's form and had a really deep sitting for nearly an hour—so long since I missed it.

28 July 1968—Sunday

Extract from Smt. Kasturi Chaturvedi's letter dated 21 July 1968 to Appa:

"Please tell Chi. Parthasarathi that I am reading his condition from here, so that he may become even more carefree about himself. He has completed the *yatra*. I am seeing a wonderful thing that my Shri Babuji, I don't know how, is somehow taking him in such a way that it appears to me that after having established him on a very high

level, he is once again taking him through all the points and regions of the Heart. This is what I am seeing. I am always noticing one thing that if the 'Ocean' (our Master) has its effect by itself on the 'bindu' (drop) towards him, even for one moment, then it has this wonderful effect that the union of the drop will itself show its condition and give the good tidings of it."

Later, when I met Master at Shahjahanpur, I spoke to him about the dream on 8 July. I asked him the meaning.

Master said, "You have had a real experience. In reality both are the same, but people look at them as separate things. This has been revealed to you by the Master's grace."

I also told him about Smt. Kasturi's letter. He said, "She has said the exactly correct thing. You have been placed in a high level but you are being made to undertake the *yatra* of the heart region again because by this there will be a very great benefit. You will get the full power of each Centre, and this will be of great benefit to you in your work."

4 August 1968—Wednesday (New Delhi)

Dr. KCV, accompanied by Appa, has set out on a tour of some Northern Centres, on a pass granted by the Railway Board through the kind courtesy of Shri B. They arrived here day before yesterday, and I, yesterday. They are guests of the C family.

Dr. KCV took satsangh in the morning. Today is his birthday. After satsangh Dr. KCV thanked the Delhi Centre and invited questions.

Q: The Mission prayer says that our desires are our main obstacles on the spiritual path. I would like to ask you how, in these modern days, when there is so much tension and frustration, we can get over these desires, and what is the way by which this can be achieved.

Dr. KCV: The only way is to receive the Master's transmission. That is the only way as far as I know. I know of no other way. I have tried the other ways, or most of them. Not exhaustively, of course! That is not possible, for each system or way would demand from me one whole life!

And it is not enough if I take the Master's transmission just once. In fact, I have been asked that question, whether it is not enough if one took one transmission. Would just one meal taken when I was a baby suffice for my growth? Obviously not! So also here, it has to be taken daily, because this transmission is also a kind of food, spiritual food as I may call it.

You are just enough for the physical need. We also need food for the mind—good, solid food that can nourish and enrich the mind. Today, we either do not read at all, or we only read novels and biographies, and newspapers that contain sexy and sensational material. So that when the real needs of the mind are not met, the mind starts looking elsewhere for its needs and so goes astray. Cinemas, for instance! The mind seeks to satisfy its needs and so this trouble starts. We know that it is an illusion, all that is portrayed on the screen. But it cannot be dismissed so easily.

"All this is an illusion," said the great Shankara. Quite true, perhaps! But there is a law

behind illusion, too, which Shankara did not bother to find out. The cinema is an illusion, of course, but do you know the laws of light that have made it possible? Without a knowledge of these laws, a cinema just would not be possible. That is what the scientists did. They did not dismiss illusions lightly, but studied them and discovered the laws that make an illusion what it is.

Take a stick which, when dipped in water, looks bent. It is an illusion, said Shankara. But the scientists came and discovered a law governing it, the law of refraction of light, and this law is now used for navigation!

So you see even illusions are real, and there are specific laws governing illusions which Shankara did not bother to find out. As a matter of fact our great difficulty has been that Shankara tried to invert all Reality into illusion. Whereas we know that illusions also have a reality, and our business is precisely to discover those laws and go to the Reality behind illusions. Even Brahma cannot make Reality unreal.

The mind must therefore be fed with proper food so that the consciousness can be elevated to those levels where the laws behind even illusions can be perceived, and become capable of perception. Well, this can be done in only one way, as I have already told you, and that is by receiving that Higher Ultimate consciousness which alone can raise my own human consciousness to the level of its own ultimate Reality. So, when this great man, Shri Ram Chandraji, our Master, came to me and said he could connect me to the Ultimate consciousness, and he did it too, well that was certainly a very great thing which, to my knowledge

and in my humble opinion, is not available in any other system or religion. It is only by receiving that higher Ultimate consciousness, as the transmission from the Master, that this becomes possible.

In a sense, therefore, God is spiritual food! I must consume God, in that sense! God is my food!

Plato said that the mind must be trained in the method and use of pure dialectic. It is with ideas that we must concern ourselves, not with the views and lives of others. It is ideas and their growth that must be food for our minds. That was the function of philosophy, to train the mind in the usage and application of ideas.

Then there is the vital food—Love. It is the most necessary thing in life, to be loved. It is essential to our vital existence that every person should feel loved. If real love is lacking, then we go to false and unreal sources for the satisfaction of that vital requirement. To love, and more, to be loved, is a very great vital need. So you see the importance of that.

Then we need what I may call spiritual food. Religions and systems as we know them have, in my humble opinion, failed to give us this food, as is evident from the present state of affairs! These are, therefore, all the ills and travails of mankind that we see around us today, at all levels of society, in fact everywhere. Religions have only given us food for the mind, if at all that! All the scriptures that we are asked to read, the mythologies that we read, all these remain food for the mind alone, so that the spiritual needs are not met by any religion or system today. This, in my humble opinion, is today possible only in this system, by the method

our Great Master has given to us, by receiving the transmission of the highest Ultimate consciousness into our Self. It is by **THAT** consciousness alone that this is made possible.

It is said of a great Rishi that he lived for years without food or water. When asked what was his food and what his drink, he said, "God is my food, and God is my drink, and by God alone do I live!"

6 August 1968—Friday (Shahjahanpur)

Rev. Master gave B and me a special sitting for thirty minutes.

I was deeply absorbed and two or three times fell forward. In the first half, light (brilliance) flowing through my head. In the second half, only darkness, almost total and complete. A peculiar vibration on my scalp and face. Not the usual tingling, but as if the skin was dancing in spots all over the face and scalp. Then for a few minutes towards the end there was a roaring in the ears, as one hears when a shell is held close to the ear, or at the sea-side when surf is high.

When I told Master about this experience, he said, "Today I have awakened in you both the super-conscious centre in the heart. When I did it for Justice Chaturvedi, his judgements in Supreme Court became very good, and every one praised his judgements. You are both being prepared for the West. You must do the work and carry it on, whether I am in this body or not. The Mission will grow in the West till 1975."

7 August 1968—Saturday (Shahjahanpur)

Master gave B and me a second special sitting.

I felt absorbed—only darkness throughout. At the end for a few moments I suddenly felt myself floating in an ocean of brilliance. All round me was nothing but sky, and below me and above me too. A brilliant but soft blue, nobody else, nothing else in the whole universe, but only me. No Master, no B, nothing. It was a powerful and ecstatic experience. Even when I became conscious (during the sitting I mean) the impression persisted that I was alone, blissfully alone, in the whole of space.

Master, when I told him of my experience, said, "You have been given a taste of eternity. It generally comes at higher levels, but you have been given it today."

Then he continued, "The work I took up is now completed. In your case I began it some time back when we met, I don't remember where (it was at Allahabad). There is something more I want to do but I can't do it now. It must wait. I can do it only when we meet again. Some things can be done only when the abhyasi is face to face."

I accompanied Dr. KCV and Appa to Lucknow where there was a well-organised public lecture. I came back, after sending them off to Allahabad, via Shahjahanpur, to Delhi. At Shahjahanpur I halted for an hour. I spoke to Master. During the conversation he said, "You are making good progress. I am taking the two of you together, but of course one can go forward faster than the other depending on his effort. I will take you both personally, and I have also told our Doctor Saheb that he should not lay his hand upon you any more. Of course even if he does some work upon you it

cannot go wrong, because I am watching you all the time."

**9 to 11 August 1968—Friday to Sunday
(Shahjahanpur)**

At Shahjahanpur—with Master. Informed him of my transfer to Madurai—setting up of dual H.Q.! Master said, "Good, then I shall stay only with you at Madurai."! Golden lining!

22 August 1968—Thursday (Calcutta)

I arrived yesterday from Delhi. Today Dr. KCV and Appa arrived from Allahabad.

Public meeting at the South India Club hall, under the auspices of the Chinmaya Mission. Superb lecture by Dr. KCV, unfortunately tape recorder failed and no recording available—there seems to be a pre-determined plan that Doctor's really great and important speeches be not recorded.

23 August 1968—Friday (Calcutta)

Between yesterday and today, about sixteen new introductions to Sahaj Marg at Calcutta. Stay by Dr. KCV and Appa at Shri B's house.

Left with Dr. KCV, Appa, C for Madras. Successful tour.

1 December 1968—Sunday (Hyderabad)

Arrived Hyderabad in the morning ex-Madras.

Master has arrived from Vijayawada, along with Sister Kasturi, Shri B and Shri C, from Vijayawada. The party is staying in the rooms built on the ashram roof. Dr. KCV is not here this year, and his

absence has denied the usual glamour that attends his presence. Speeches are tame, lacking either good thought or even planning, leave alone the fire and erudition and **INSPIRATION** that are characteristics of Doctor's speeches.

D and Mr. E arrived 2 December, had Master's *darshan* and stayed the day. Mr. E is very devoted and will progress fast if he practices regularly. I shall try to record the questions and answers at Hyderabad later.

4 December 1968—Wednesday (Bidar)

Left with Master and his three associates plus others by car for Bidar. Arrived Bidar 11:30 or so. Master travelled partly in our car. On the way exhilarating conversation—usual halt for a '*chillum*', took three superb photos with Appa's new Canon.

Bidar Centre at Shri B's house well organised. Very devoted group of abhyasis. Good organisation. Shri B is obviously doing good work. Mrs. Rao given permission by Master.

I spoke on 'Sahaj Marg' for fifteen minutes after lunch and conducted a few introductions to Sahaj Marg.

Left 4:00 p.m. and arrived Gulbarga by car 7:30 p.m. Very bad stretch of twenty-seven miles after Bidar. Terrible.

Gulbarga arrangements not too good—surprised at this as Shri C is in charge here. Abhyasis appear not very devoted or keen. D of Madras is accompanying me on this trip from Hyderabad. Also E.

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5 December 1968—Thursday (Gulbarga)

Master and party left by Madras Mail for Raichur. We returned to Hyderabad. An exhilarating five days with Master.

12 December 1968—Thursday (Tirupati)

Arrived Tirupati by car. Master and party have arrived yesterday from Cuddapah. Mr. Poray was to have come but cabled from Beirut to say his flight schedules are upset and so will not join me.

13 December 1968—Friday (Tirupati)

Read paper on 'Sahaj Marg and Personality Problems' in the symposium conducted by Dr. KCV, Director of Sahaj Marg Research Institute—mine last of twelve papers!

14 December 1968—Saturday

Master and party left for Channapatna 3:30 a.m. Left Tirupati with Appa, Sister Kasturi and Shri S.K. Rajagopalan at 9:00 a.m. and arrived Madras. Mr. Poray has arrived from France. Sister Kasturi stays with us.

15 December 1968—Sunday (Bangalore)

Left Madras by car at 7:00 a.m. with Mr. Poray and B and arrived Bangalore 2:00 p.m. Master and party arrived 5:30 p.m. from Channapatna. Master not well. Looks fatigued. I understand his car trip from Anantapur to Cuddapah was most troublesome and that on the way he fell ill (giddy, nausea) and had to lie on the side of the road for two hours or more—what a shame that he is exposed to such arduous travel and indignity of experience. Even well-meaning and obviously

devoted persons like C of Anantapur are capable of this, that is the tragedy. When will people learn to love Master in a **Real** way?

Evening meeting at Malleswaram. Master did not attend it. Instead Mr. Poray and I went to see him—after spending a few minutes at Malleswaram—and Master gave Mr. Poray a sitting.

18 December 1968—Wednesday (Salem)

Left Bangalore 11:00 a.m. by car with Mr. Poray and B for Salem. Arrived Salem at 3:30. Went up to Yercaud and back by 6:30 p.m. Evening satsangh at 7:00 p.m. at C's house conducted by Mr. Poray.

19 December 1968—Thursday (Salem)

Master and party arrived 00:30 hours by train from Bangalore. Met them at the station. B, C and D at the station. Not even a garland for our Divine Master! Poor reception. When we went to Gugai at 1:15 a.m. Master was visibly tired—we had to wait for nearly ten minutes on the road in a light drizzle before the doors of the house were opened! Really poor reception for Master.

When Master was settled down, at 2:00 a.m., he suddenly asked, "Who all want to sit in meditation?", and gave us a sitting. E is with the party now. I felt quite disturbed during the sitting. I told Master so. E said the sitting was very good.

(I have forgotten to record the special sitting Master gave me at Bangalore on Tuesday, 17 December. It was for twenty minutes. I felt completely light-headed—and a roaring as of the sea in the ears. Master said, "I have awakened Super-conscious centre in the Heart. Now even the

intellect will develop!" Presumably he has completed the work begun in Allahabad, second stage at Shahjahanpur and completed today!)

Satsangh taken by Master 8:30 a.m. I did not join as I was busy with introductions to Sahaj Marg.

In the afternoon, Master said he got no rest at all in the room in F's house where he is staying. I then requested him to stay with me at Dwaraka Hotel, where I am with Mr. Poray, D.

Master said, "I was going to ask you about the very same thing. I am not able to get any rest here. Look here, I had such a very bad dream at night that I was surprised. I have never seen such a bad dream so far. Somebody was wanting to feed me and he had brought something on a plate. When I looked at what was in the plate, it appeared to me that it was full of the excreta of a dog which had been covered over with sugar syrup, and this he had brought for me. It is surprising that I had such a dream. The atmosphere here is so bad that one can hardly speak about it. It is so heavy that I was having difficulty in breathing. When I woke up out of this dream I found that a spirit was sitting upon my cot and it was wishing to frighten me. It made a horrible face and said, 'Bho'! Anyway I removed the spirit but I am surprised as to why this happened to me. Now I cannot stay here any more. I shall go with you. Of course I can clean this place but I don't wish to do so."

Later, at 3:00 p.m., Master said, "Look here, now I have cleaned this place. I had orders from above and therefore I cleaned it. Do you now feel the lightness?" It was so. The place felt very light.

Evening satsangh was very grand. After dinner,

I took Master and party to Dwaraka hotel.

H told me he had a very bad night at Gugai, having dreamt that a snake had bitten him, and woke up to find Master saying, "Bho" to something. Master was upset and had to be soothed by H. At the hotel Master said, "It is a surprising thing that the atmosphere in the hotel is lighter than the atmosphere in the house."

20 December 1968—Friday (Coimbatore)

Master and party left for Coimbatore by 5:30 a.m. Salem-Coimbatore passenger. There was no I Class accommodation at all, even though Railway Board had advised of reservation confirmed throughout the route some two and a half months ago! Salem junction got the S. Railway H.Q.'s message only at 2:00 a.m. this morning! And even a composite I and III bogie which is regularly attached on this train was 'sick' today and so not available!! The party had to travel III—but fortunately a sympathetic ASM set apart a small compartment exclusively for their use. After the train left, we, that is B, Mr. Poray, C and I left by car for Coimbatore.

Arrangements made at 'Gammy's' house. We met Master and party on arrival at the station at 11:25 or so and took them to Ram Nagar. Mrs. and Mr. D of the State Bank of Hyderabad, Mr. E and his wife also present.

At about 2:30 p.m., Master, who was sitting on a couch, suddenly got down and sat on the floor. I suspected immediately that Shri Lalaji Maharaj had arrived. Master asked us to meditate. We had a sitting for about forty minutes.

THIS IS THE BEST AND MOST MEMORABLE SITTING I HAVE HAD SINCE I JOINED THIS MISSION.

Later Master confirmed Shri Lalaji Maharaj had come. Mr. Poray, B and C and I left for Madurai by car at 5:30 p.m. arriving 10:00 p.m.

At Coimbatore, Mr. and Mrs. F (Gammy's father and mother) were introduced to Sahaj Marg by Master. Some others, I believe, were also introduced. Mrs. G, our late H's mother, also came and had Master's *darshan*.

21 December 1968—Saturday (Madurai)

Master and party arrived Madurai 4:30 a.m. from Coimbatore. Met them on arrival. About ten Madurai abhyasis with Shri B—Rajaram, plus about five Virudhunagar abhyasis were at the station. Master staying at Vinayakar Nagar.

Morning satsangh at 8:30 a.m. Evening lecture by Shri Y, preceptor, Malusekharan and Shri D of Chari & Ram.

22 December 1968—Sunday (Virudhunagar)

Left with Master and party 7:30 a.m. for Virudhunagar and arrived 8:15 a.m. at Madura Mills 'A' Bungalow.

Shri S. Sethuratnam, Shri K. Navanathan and Mrs. Navanathan all made prefects (provisional).

Morning satsangh 8:30 a.m. at 'A' Bungalow. Lunch with Shri E at 'B' Bungalow.

Evening public lecture on lawns of 'A' Bungalow. Shri F, preceptor, spoke very well indeed in Tamil for nearly one hour!

Evening satsangh at Shri C's Bungalow. After dinner, left for Madurai.

About twenty Madurai abhyasis came to Virudhunagar for the day.

23 December 1968—Monday (Trichy)

Morning satsangh as usual. After lunch, 2:00 p.m. left for Trichy, arrived 4:30 p.m.

Rotary club reception for Master at Ashby Hotel—addressed by Dr. KCV.

Formal reception for Master at 8:00 p.m. at Thillai Nagar.

26 December 1968—Tuesday

After morning satsangh, Mr. Poray and I left for Madras by car at 9:00 a.m., arriving 6:00 p.m. via Tanjore, et cetera.

27 December 1968—Friday

Master and party arrived Madras by Tuticorin Express at 6:40 a.m. Met them at Egmore station and drove straight to 'Gayathri' at Master's request where he spent the day till 3:00 p.m.

Master in Madras till 2 January 1969 Thursday, on which day he left for Shahjahanpur at 12:00 noon.

Sister Kasturi is too ill to accompany Master and so remains behind with us.

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14 January 1969—Tuesday

7:00 to 7:40 a.m. Special sitting by Smt. Kasturiji.

I felt as if I was sitting in a pool of water, covered completely, and my body and head swaying with the ripples and waves of water. This went on for a few minutes. Then my head separated from my body, and was bobbing up and down like a football. I felt lighter and lighter.

In the second stage, I felt that something was being poured into my heart, and my heart and head expanded like anything—and while the expansion was from within, as if a football were being inflated, the pressure, surprisingly, was from outside. I suddenly felt myself shoot upwards, happy, dizzy, almost unconscious. I went on and on (up and up), and when I thought, “I will feel tired now,” a diamond hand, brilliant as in reflected light, appeared before me and, with up-turned palm, beckoned me to follow. I went on and on, and again the feeling of tiredness came; I then found two white glowing wings sprouting out of my sides, and I went on, now flying! Up and up on this endless flight! As I went on, I felt myself growing tired again; then the hand, now with palm turned down, caught my outstretched hand and dragged me (gently) on. My heart and head were ever-expanding. The pressure was enormous, and I thought that if this went on, I would explode. At this moment, sister said, “Om” and the sitting came to an end. I felt myself plummeting down from some enormous height, dizzily down to earth. My leg was asleep. It took a few minutes to get

normalcy of feeling again. The whole body vibrant and tingling. A slight breathlessness was also present.

I told Sister my experience. She said, getting up from her seat, and laying her hand on my head most affectionately and supremely happily:

"First of all please accept my blessings. You will certainly have complete *Laya Avastha*, and about this there is no doubt. I see that your condition is like that of a candle, being a candle has only one head. I again bless you many many times. I can say that this condition which you are now having can never be had by anybody else in South India. May you grow and grow!"

19 January 1969—Sunday

Satsangh conducted by Sister Kasturi. Very good. After about twenty-five minutes, I had a vision of Grand Master sitting in his usual pose, and Master standing behind him, with both hands outstretched, as if in blessing. The sitting was very peaceful and very deep.

I told sister about my vision of Lalaji Maharaj, and she said, "Yes, I had the same experience. It is very good."

At 11:00 a.m. I came home and found two or three people, ready for a sitting with sister. I took permission and joined them. The sitting lasted about thirty minutes. It was extremely deep. I felt a tight band around my head. Then there was pressure at both the temples. Later, I felt as if I was floating up and up—there was no one anywhere but just me—sky all around. And then I had a vision of Grand Master, sitting on a sofa

poised some fifteen feet above the ground, and Master seated on the floor.

When I told sister Kasturi my experience, she said, "It is very good. I am seeing that you are being prepared in two different ways—one preparation by Lalaji Maharaj and the other by Babuji Maharaj. I am not able to see exactly what is happening but I shall ask Babuji Maharaj about it and then tell you."

Sister Kasturi, accompanied by Appa, left for Delhi en route Shahjahanpur by the G.T. Express at 20:00 hours. Loneliness descends on us.

Dr. KCV with Sow. B came here to Madras by bus on 16 January, Thursday. On the way from the bus stop, in the car, Dr. KCV told me, "Master has written to me that you have crossed into *Para Brahmanda Mandal* at 10:40 a.m. on the 11th—and your brother (C) followed you at 10:42 a.m. Master says C's progress is slow, though he was behind you by only two minutes." It is Master's Grace.

26 February 1969—Sunday

A dream early in the morning.

I am sitting in a small room, and in the room are also Dr. KCV and sister Kasturiji and a few others too. Some time later Master enters from another room through a door in the wall near where I am seated. He looks around, sees me, and shouts, "Oh! Where have you been? I have been searching for you for so long!" And his eyes appeared to be moist. I get up and fall at his feet, but he affectionately and tenderly hugs me to himself, and I, carried away by my own emotion, lift him off his

feet, swaying around in immense happiness. A very vivid dream as I could feel his body against mine.

4 March 1969—Sunday (Coimbatore)

Early morning dream, around 4:30 a.m.

Master is facing my left, seated on the floor, with his legs drawn up to his knees (unusual posture). Suddenly he looks at me and says, "And now all have come here"—or similar words, pointing with his left hand to the *Atma chakra*. He looks away, and then suddenly turning to me, says, "I have taken a very great responsibility upon myself." He looks very sad and very, very tired.

6 May 1969—Tuesday

Master's 71st birthday. It is being celebrated all over India.

We had a ten minute sitting at home. Chi. B is with us, having come to take up a job at Madras with TTK & Co. effective 1 May 1969. Sitting from 5:45 to 6:00. Special prasad offered. After this Appa announced, "I am permitted to inform you that I have been taken up to the Central Region this morning."

6:30 to 7:30 a.m.—satsangh at Centre, followed by ten minutes special prayer for Master's health and long life, followed by offering of *prasad*. Then Sulochana sang the Tamil translation of a special song. So ended the morning session.

5:30 p.m.—assembled at Centre. A special Souvenir prepared at Madras was released by our abhyasi brother Shri C, IAS. He spoke for ten minutes in Tamil, followed by an excellent talk by Prof. D, then one by Shri E, one by Shri F, and

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finally one by preceptor Shri G. This Souvenir is the first ever in the Mission!

Later meditation for half an hour followed by devotional songs.

A book, *Personality Problems and Sahaj Marg*, published by the Sahaj Marg Research Institute, containing papers presented at the Symposium in January 1969 at Tirupati and Madras, was also released today. This is the first publication from the Institute.

15 May 1969—Thursday

Master was expected today but has not arrived. There is no news, but there is heavy rain and storm in coastal Andhra, and the train may be delayed because of this. Master's coming is a sudden decision, conveyed by telegram a few days ago.

20 May 1969—Tuesday

Still no news of Master. All communications with Vijayawada are cut. Train declared 'indefinitely late'. Cannot contact Vijayawada through Hyderabad as that line of telegraphic and telephonic communication has also been cut.

21 May 1969—Wednesday (Ongole)

Still no news of Master. We are all very anxious, and Mr. B of Anantapur has come over yesterday. It is now known that Master's train is stranded between Vijayawada and Ongole, and due to heavy breaches on both sides, can go neither backwards to Vijayawada nor forwards to Ongole.

Mr. B, C and I left for Ongole in two cars (Mr. B's Ambassador and our ITPT Herald) at 6:30 a.m. After halts at Gudur and Nellore, we arrived at

Ongole at 6:00 p.m. The town is full of stranded vehicles, about three hundred or four hundred in number. The town was completely dark, no electricity, all shops and hotels closed. We got accommodation at the Traveller's Bungalow thanks to Mr. B's influence exerted through the local S.I. of police—but no food, except some bananas!

At 7:30 p.m., Mr. B and I left by jeep, crossed a flooded culvert just outside Ongole on the Vijayawada side (long lines of lorries parked on both sides of the road), and proceeded half a mile before turning back just in time to cross the same culvert, now even more violently flooded over. I felt so depressed because we had wasted so much time (Mr. B) in making repeated and useless enquiries to get the same unreliable and vague news. We could have left much earlier while it was yet light and perhaps proceeded to Master.

When we occupied the T.B. we were just three, now when we returned there were two other families with women and children, none of whom had eaten and with nothing to eat. Mr. B's local influence procured for us some food and we ate.

22 May 1969—Thursday (Ongole)

Left at 7:00 a.m. by jeep, following the sub-Collector's jeep. Crossed yesterday's culvert and went on by a branch road on the Ongole-Chirala side. About six miles out, we came on a bridge broken down—thirty feet gap in the middle and the flood-waters very fierce and swollen. We had to come back to the main trunk road to Vijayawada and proceed towards Chilakalurpet, where we were stranded as a culvert was under repair, and the diversion washed away with two facing lorries

stranded on it, making passage impossible. We spent two hours watching the energetic work of a couple of tractors, but turned back to Ongole at 11:30 a.m. when we realised that just that operation would easily take till the evening and that there were reported to be three more serious breaches further on. This was supported by the fact that there was over one mile of trucks and cars on the Ongole side, but **NOT ONE** on the other side coming towards Ongole. We came back to Ongole, left for Madras and came home at 8:30 p.m. All very perturbed and anxious for Master's safety, Chi. B naturally very upset.

Went to the airport because we felt Master might come by air by the evening flight from Hyderabad—but he was not on the flight. When we came home, we learnt that a passenger who had arrived by that flight had phoned home to say that Master would arrive the next morning. What a relief.

23 May 1969—Friday

Chi B, Sulochana, Papa and I met Master at Meenambakkam. He looked terribly frail, but nevertheless cheerful. He came down the gangway and stood looking at the aircraft for some time before coming in. He was accompanied by Shri C. Master was his usual self, though physically somewhat the poorer for his experience about which he told us later—how he had written on the same day to Mr. B to Anantapur, Dr. KCV to Tirupati, Dr. V. Parthasarathi to Vijayawada, and how only the last one failed to reach its addressee so that he was not even aware that Master was to pass through Vijayawada on the evening of 18 May.

Master passed through Vijayawada, but the train was held up approximately alongside Chilakalurpet, about twenty minutes north of Ongole, due to breaches ahead. Later they were pushed on to a way-side station, and here a train banged into them from behind, so that Master had a huge bed-roll fall on his neck from the upper berth where it was kept. As Master said, "See, how Master protects us. If I had been sitting up straight my neck would have been broken, and if I had leaned backwards and sat like that perhaps it would have fallen on my head. But I sat in such a way (with my head almost between my knees, bent forward) that when there was a jolt from behind my head automatically rose up and became erect, and at that time the luggage fell from above. Only because of this I was saved. This is my Master's Grace."

This was on 19th late afternoon. Master had distributed all the food he had with him so that he had nothing at all to eat for nearly sixty hours—late 18th evening to early 21st morning. On the 21st, the breaches on the rear were cleared and the train taken back to Vijayawada. Vijayawada was flooded. Dr. V. Parthasarathi had still no inkling that Master was anywhere in his neighbourhood. Master went to his house in a rickshaw and knocked at the door, and since it was late evening, raining, dark, no light, they asked, "Who is there?", he said, "Ram Chandra from Shahjahanpur!" When the door was opened, he told Dr. V. Parthasarathi, "Give me something to eat, it doesn't matter what!"

The pity was that even though Shri Kashi Ram Agarwal had come with him, he had parted from Master to go and receive some certificate for

Naturopathy at a nearby place, and so Master was alone.

On the 22nd, Master went by hired taxi to Hyderabad and flew into Madras on the 23rd. What a saga! And to what purpose will perhaps never be revealed. He is staying with us at 'Gayathri'.

27 May 1969—Tuesday

I have been referring my mother's case to Master and he had graciously agreed. On arrival at Madras, he had a long look at her photograph and confirmed that she had not taken rebirth and that her 'tendencies' were good.

Today, 27th May, he called me at about 10:15 a.m. and asked, "Are you free for some ten or fifteen minutes?"

I said yes, and he took me up to our Library. He said, "Today I have completed your work." I did not understand, and this must have shown on my face, because he continued, "That same work concerning your mother about which you have told me which I completed this morning during satsangh. Your mother was a very good woman and during the satsangh itself I have liberated her. She was pleased, saying, 'May the Mission grow.' Now I want to give you the proof of this. Please sit in meditation. Your mother will now transmit to you."

He sat behind me, while I sat facing the place where he should have been sitting. The sitting lasted fifteen minutes. Tears flowed from my eyes. I was very peaceful, and during the latter half I had a peculiar feeling that I was lying in my mother's lap. I told Master this experience. He said, "Yes, it is correct. I also had the same experience."

She was not willing to wait and was in a hurry to go. One who is living in a palace, why should she stop in a hut?! Now your work is over, brother!"

What could I say, how could I thank Him who alone could make this possible. I came down, told Sulochana and went into Appa's bathroom and wept for nearly a half hour—was it sorrow that now I could never know my mother again, or was it joy that she has been liberated? I cannot tell, but I felt as if my heart was broken. Glory to my Master for this great thing He has done.

Master later told me (reverting to his accident near Ongole) that he had a secret desire to see what a rail accident was like, and his wish had been fulfilled in this manner. Lalaji asked him, "Now, have you seen this?" Master said this to emphasise why one should have **NO DESIRES** of any sort, since, if deep enough, they were likely to be realised for *bhog* some time or the other.

After just four days stay, Master insisted on leaving today. Left for Hyderabad by the evening flight (an hour late at 17:30). After seeing him off, I left for Madurai from the airport by car, but due to stormy weather beyond Ulundurpet, reached Trichy at midnight and halted there. Later on, I heard that Master's connecting train from Hyderabad on to Delhi had been very much delayed—almost fourteen hours—so that he left Hyderabad only on 28th morning, very tired, almost exhausted.

26 July 1969—Saturday (Shahjahanpur)

Spent three days at Shahjahanpur with Master. Left on 28 July by car for Delhi.

29 November 1969—Saturday (Shahjahanpur)

Arrived Shahjahanpur. Stayed for a pretty long stretch for me—five days. Master made me sleep with him in his room. A memorable time indeed—though it was often 1:00 a.m. when I went to bed, because Babuji likes to talk after dinner, sitting on his heels, belly open, rubbing it with his right hand in rotating motion about six inches from a mud tray containing live coals, in view of the cold. Many were the confidential matters he told me on these nights. Sister Kasturi's presence contributed greatly to these sessions.

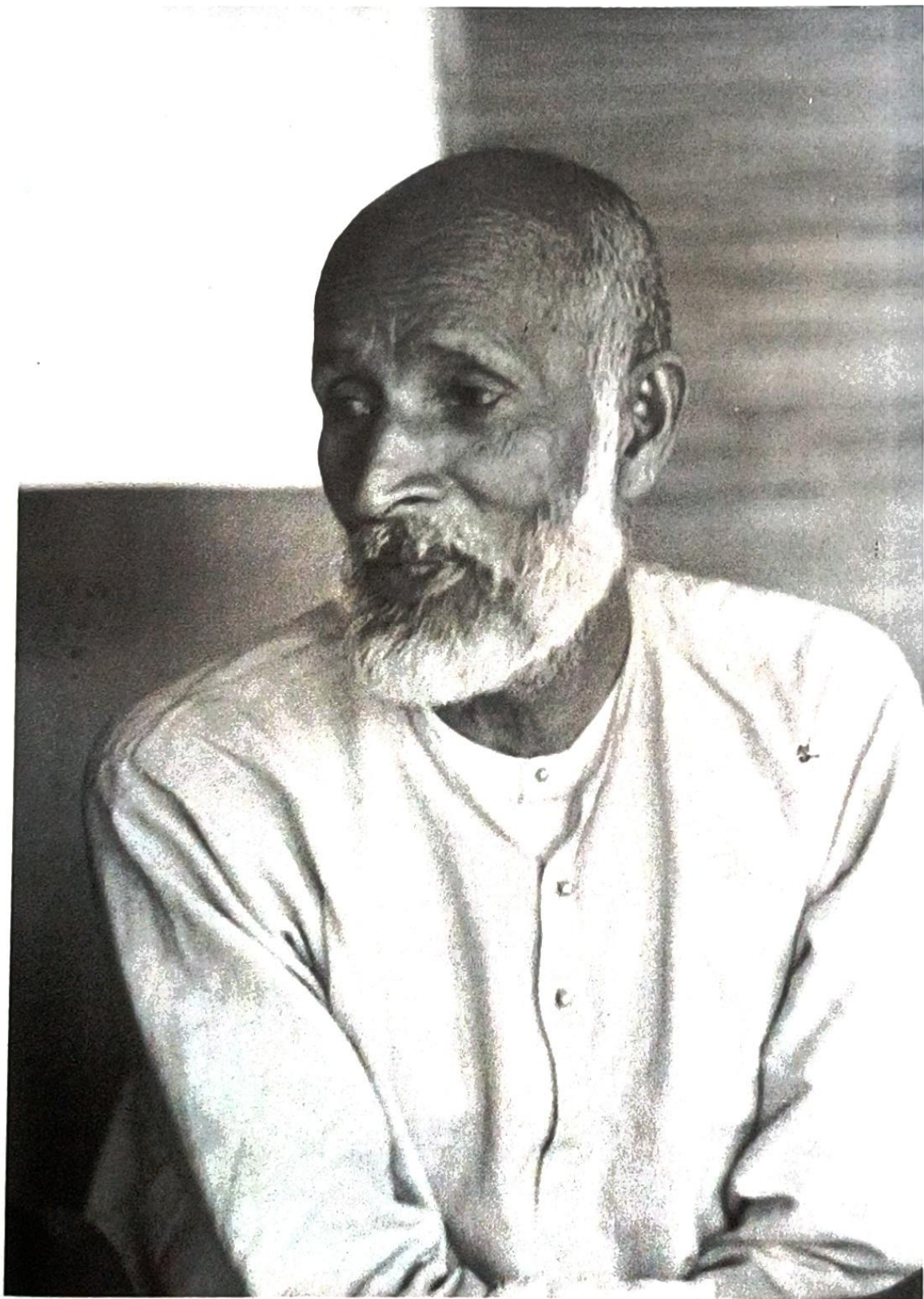
Left on 3 December for Delhi.

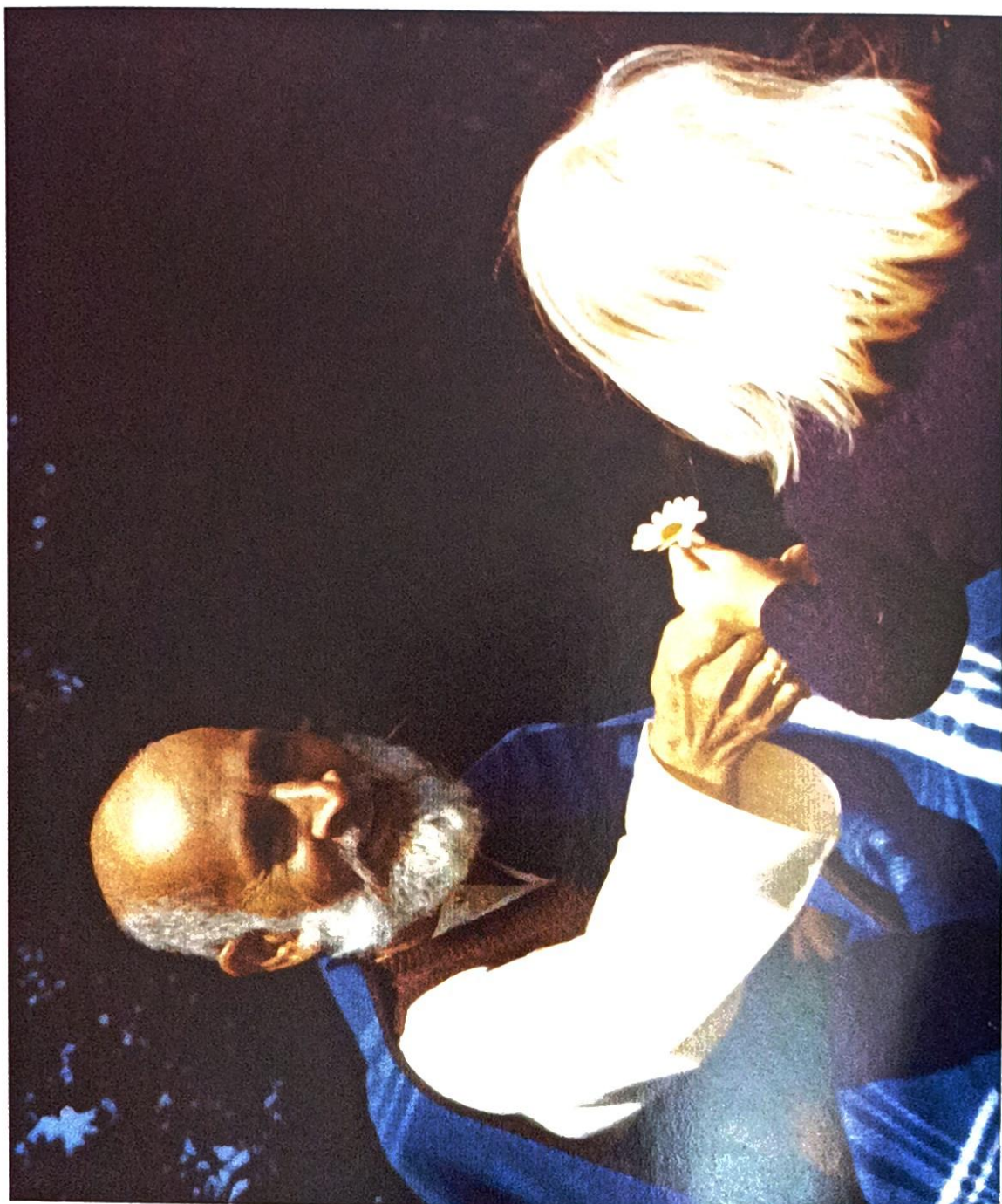


‘Gayathri’ the author’s family home in Madras



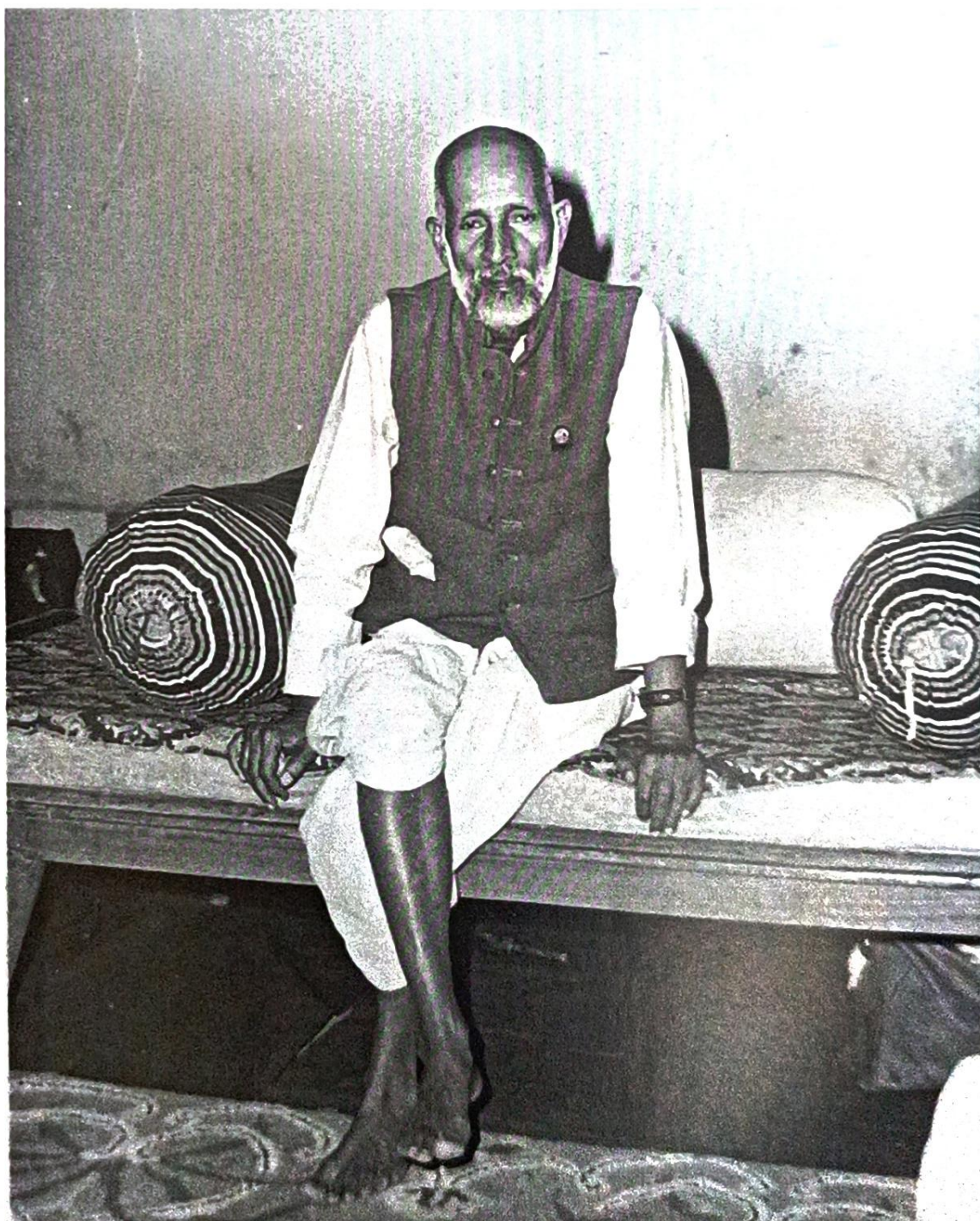
Garden view at 'Gayathri'

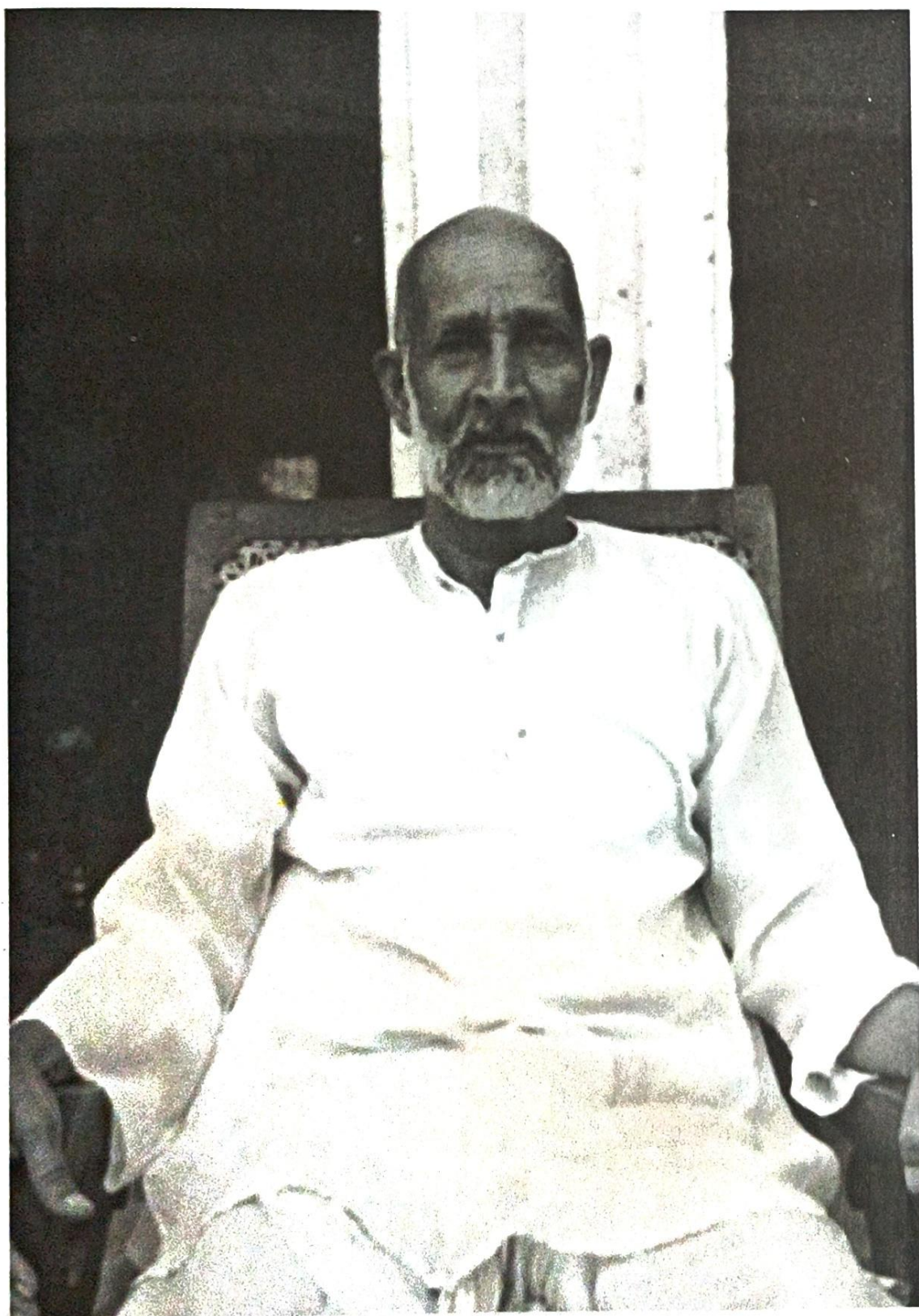








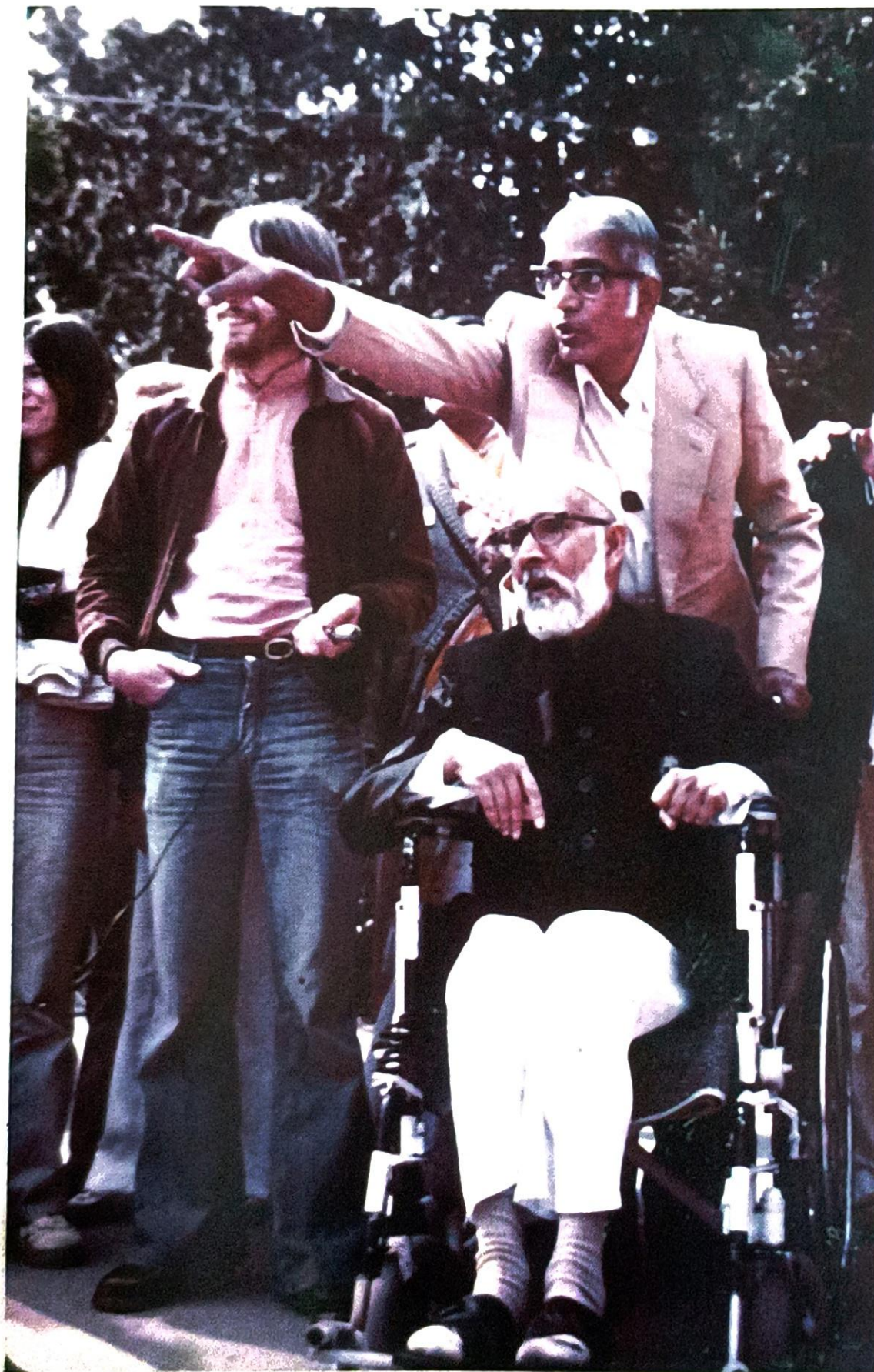


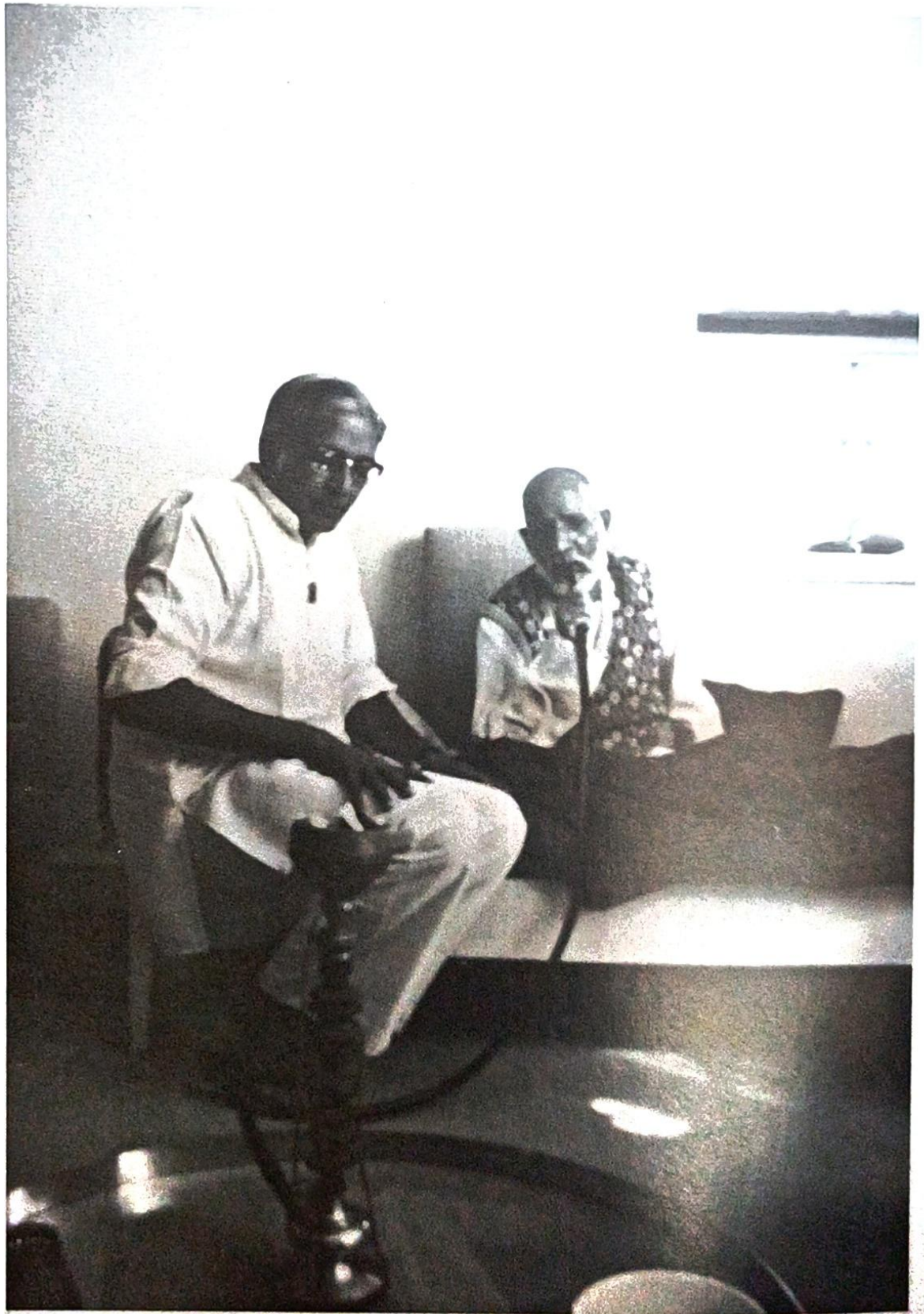
















1970

1 January 1970—Thursday

Master is with us and on New Year's day, both K.C. Narayana and I were given full permission as preceptors of the Mission.

8 January 1970—Thursday (Tirupati)

To Tirupati for Master's *darshan*.

20 January 1970—Tuesday (Hyderabad)

I came to Hyderabad to see Master who was due here yesterday from Raichur, but Shri B, whom I met immediately on arrival, said there was a day's delay and that Master would arrive tomorrow.

Master has not come. Appears he is unwell at Raichur.

22 January 1970—Thursday (Raichur)

Since Master has not come, I left by car for Raichur with B, C, and D. Arrived Raichur 3:30 p.m. Master is quite unwell. As soon as he saw me he exclaimed, "Good, now you have come and I shall be well." We are put up at a school about a furlong from Shri E's residence. There are some others, including Shri F of Cuddapah.

23 January 1970—Friday (Raichur)

At Raichur. Master very weak and unwell. We, B, C, D and I, are mainly looking after him. He has to be lifted up when going to the bathroom. He is like a child. Today he is somewhat better. Others don't seem to realise that he is unwell. In fact, some senior preceptors have even gone to the extent of saying that the Ultimate cannot be

ill, and that this is just a 'drama' for our benefit. Is this supreme faith or just callous disregard?

24 January 1970—Saturday (Hyderabad)

Master looked better and asked my party to go on to Hyderabad saying he would follow. So we left but Master could not make it.

25 January 1970—Sunday (Hyderabad)

Master arrived late, about 9:30 p.m. He is still very weak. Sister Kasturi told me how he had passed through a real crisis.

26 January 1970—Monday (Hyderabad)

Master left by air for Delhi with B accompanying him.

Later on, Sister Kasturi told me how much Master had suffered, and how one night Master was given up for lost, and Sister Kasturi started weeping and praying to Lalaji for help. Even at that stage Master told sister, "Now don't cry. It's not death." (Yet later Master told me that he once had a desire to see for himself the state of death.) "Now look here! What a foolish thing I did. Just like that I had an idea that I should know what the state of death is like and look here! By Lalaji's grace, I could get this too. It was totally a condition of death. Look here, from where will you get such a Master like Him. But at the same time it is dangerous to have such wishes too. Poor Kasturi wept a great deal." (Laughing in his inimitable way!)

6 February 1970—Friday (Delhi)

Left with Dr. K.C. Varadachari by air for Delhi en route Shahjahanpur. Staying at Delhi in the

house of Shri B, Managing Director, India Tourism Development Corp. at Sundar Nagar. Satsangh in the evening.

Dr. KCV addressed two lectures, one at the ICCR and the other before the Lions Club, both brilliant as usual.

9 February 1970—Monday (Shahjahanpur)

Left for Shahjahanpur with Dr. KCV for Basant Panchami. Arrived about afternoon. Master welcomed us.

10 February 1970—Tuesday (Shahjahanpur)

Appa arrived in time for Basant Panchami after his victorious tour of the West, having established Mission Centres at Rome and Copenhagen. He was welcomed as a hero, and gave a speech about which Dr. KCV later said, "It is remarkable, the best speech you have given."

11 February 1970—Wednesday (Delhi)

Dr. KCV and I left for Delhi en route Madras. Appa remains behind for some time.

21 February 1970—Saturday

Shri R. Viraraghavan brought me the news, to our house, in the form of a circular, of my being appointed Secretary of the Shri Ram Chandra Mission for three years! Appa is the English Editor of Sahaj Marg!

21 March 1970—Saturday (Shahjahanpur)

Arrived Shahjahanpur for three days stay with the Master. He told me, (when I asked him what I was expected to do, or what was expected of me as

Secretary) first having kept silent, to do whatever was necessary! No help at all! Later on Sister Kasturi told me that Master had great expectation from me—and also great confidence in my capacity to carry out the Mission work. She gave me one cautionary advice, “Whatever you will do, you will do well. Of this, there is no doubt and He will give you all the strength and power for this, but whatever you do, please don’t do it in a hurry. Please consult your elders and take their advice. And in all essential things do your work only after ascertaining the Master’s views—you will be successful. This is my blessing.”

Master was very affectionate and kind. Left Shahjahanpur on 24 March.

19 May 1970—Tuesday (Shahjahanpur)

Arrived Shahjahanpur with Appa, Sulochana and Krishna by car from Delhi. We have come on leave, to attend the marriage of Chi. Umesh with Chi. Amita, daughter of Shri Saksena of Moradabad (DSTE of N.E. Railway). Master welcomed us as part of his own family. As we entered and did *pranam*, he looked at Krishna and then told me, “Oh, Brother! You should deposit Rs. 80,000/- in the bank.” I asked him, “What for, Babuji?” He said, “Krishna will have four daughters and for each daughter’s marriage you will need Rs. 20,000/-.” Then he added, “Have the marriage soon, and wherever this marriage may be settled, I shall come there. But please do it within ten years.”

After attending Umesh’s marriage we all came back from Moradabad and were to leave on 25th May, but Sister Kasturi detained us so that we could be at Master’s feet for Krishna’s birthday on the 28th.

On 27th Master gave me a special sitting and put me in 'Prabhu' position. We all left on 28th May for Srinagar (Garhwal) by car. While at Shahjahanpur, Master agreed to circulate a letter (printed) under his signature to all heads of Centres regarding discipline and co-operation with the Secretary.

2 June 1970—Wednesday (Tirupati)

To Tirupati for the day.

At Madras I have been busy despatching the printed letter under Master's signature calling on all preceptors in charge of centres to wholeheartedly co-operate with the Secretary in the execution of his functions. This was necessitated by Shri B's irresponsible and undisciplined behaviour in connection with the celebration of Master's birthday. At a Committee meeting held at Shahjahanpur when I was there from 21st March to 24th March, it was decided that Master's birthday would be celebrated each year on the 30th of April by the English calendar. Mr. B differed and 'refused' to obey the Committee's instructions. He wrote to say that he would celebrate it according to the *Panchangam*. I had discovered that Dr. KCV also did what he pleased, celebrating it according to the *Panchangam*, but was kind enough to celebrate it again on 30th April. Hence some disciplinary action was felt necessary and approved by Master. This letter evoked great opposition and antagonism from all **Southern** Centres culminating in a fiery outburst by Dr. K.C. Varadachari...

2 October 1970—Friday (Tirupati)

To Tirupati with Appa, B and C. As we entered

Dr. KCV's room on the first floor, he, red in the face, greatly agitated, shouted out to Appa, without even acknowledging his *namaskars*, "I am glad that you have come, Rajagopalachari. I am greatly upset as never before in my life and in fact I was going to send you a telegram to come. I am so upset I want to die. My Master has let me down. He has deceived me. I have nothing to live for any longer."

We were all flabbergasted at this unprovoked outburst—so unnatural to him who always welcomed us with smiles most lovingly.

Then for two solid hours, or more, from 11:00 a.m., he indicted me mercilessly for my misbehaviour as Secretary of the Mission. The faults enumerated were:

- 1) My addressing letters to Head of Centres, and not as 'Dear Brother', et cetera.
- 2) My taking actions without consulting him.
- 3) My alleged breaking-off from him.

I said nothing. I kept totally silent as I was so shocked and upset by this outrageous outburst and attack on me. I put my thought on Master and prayed that my temper should not go up. I remained calm, untouched, to such an extent that Dr. KCV said, "You are impassive my friend! It is your business training." I said, "You are wrong, Sir. It is my spiritual training!"

He claimed that the new Committee was composed of "children and ladies" and Master had betrayed him by not consulting him in this matter even though he was present at Shahjahanpur during Basant Panchami when this matter had obviously been settled. I told him I knew nothing

of this, nor had my consent to my appointment been taken, and I knew of my appointment only when it was announced to me by Shri Viraraghavan on receipt of the Head Office circular.

Dr. KCV was furious and shouted at the top of his voice for nearly one hour—so red in the face, so uncontrolled in his almost demoniac fury, that I feared he may even have a stroke. His indictment of Master was stunning.

We left, after a most miserable three hours, without even a sitting—which has never happened before! An eye-opener, this visit. I fear my relationship with Dr. KCV will never be the same again. There is no rancour or hatred in me—not even anger, only sorrow that such a great man should have so little understanding and have stooped so low to be abusive and insulting—and to distrust and talk against Master—this was the final shock. D has surely had a lot to do with this.

We returned miserable. All the others were vehemently resentful of Dr. KCV's behaviour.

After considerable thought I refrained from referring this to either Master or Sister Kasturi.

7 November 1970—Saturday (Tirupati)

To Tirupati for the first ever Preceptors' Seminar attended and presided over by Master himself—he having come solely for the purpose. We, Appa and I, arrived in time for the commencement. I read a paper for this seminar in the afternoon. Dr. KCV was rather stiff and unbending, and inclined to be very formal and aloof in his manner. He unbent a little in the afternoon, during recess, enough to say, "Pachu, you are

coming into the groove now!" Throughout the seminar he preserved the air of a rather cynical outside observer, seated on one sofa with Master, but at times coming in to answer questions or points raised on discussion of papers—but here again his attitude was that of a person himself in doubt but who, formally, had to answer as he did.

Along with this exclusive symposium, Dr. KCV also convened the second Seminar of the Sahaj Marg Research Institute, the subject being "Superstition and Spirituality", and for this too I read a paper, as I had been asked by Dr. KCV to be prepared to do so.

Master thinks very highly of this effort (the Preceptors' Symposium) as the first systematic effort to bring onto paper the experiences and findings of preceptors in their spiritual work.

We returned to Madras on 9th November evening.

16 November 1970—Monday

Master is here at Madras; one furlong from us in Umesh's house. I had a dream or idea or vision. I am seated near Master in the hall of Umesh's house and suddenly two eggs or egg-like objects fall out of my mouth and two snakes come out of them—long black snakes. Master says, "Don't allow these things to go in (get back into me). This is your work and I cannot do anything for it." I immediately make a strong will, transmit and cut the snakes into pieces and throw them away.

When I told Master this experience he thought over it and said, "This is a good dream. One is a real egg and that it was broken indicates that there

will be no next life for you. The other egg is your own creation and this is also now finished. Indeed, this is a very good occurrence."

5 December 1970—Saturday (Shahjahanpur)

Master called me into his room and said, "For some time now, I have been wanting to give you some clothes worn by me. Kasturi is very clever. Whenever she comes here she takes away my kurta under the pretext of making a new one for me and keeps the old one with her. There is a great deal of meaning in this. In the clothes worn by the Master there is spiritual charge, and whenever you find difficulty in your work or any difficulty in the case that you are handling, then if this cloth is worn you will receive a great deal of help. Now I am giving you this shawl which I used to wear myself. I have washed it myself with soap." Saying this, he gave me a white shawl.

1971

15 January 1971—Friday (Tirupati)

To see Dr. KCV, Appa, Sulochana and I went to Tirupati. He has been sick for some time, but we never expected to see him in the shocking condition he is in. He was not able to recognise any of us, but nevertheless was not unconscious. He is very weak, and from his groans and moans, in acute pain and suffering. We were there for nearly four hours. All are in despair, for Dr. KCV himself seems to have lost the will to live. Chitra is the bravest of the lot and doing all she can to ease his pain and suffering, Gayathri is distraught and also indignant that Dr. KCV wants to die—she flung herself into my lap saying, “You are his eldest son, he will listen to you, ask the old fellow to live. He is so adamant he wants to die, but if you tell him he will listen to you. You alone can make him live!” She wept with her arms around me for twenty minutes—poor girl—what can we do? Telegrams are being sent to the Master, the last one asking for his physical presence. No replies from Master till we left. Narayana is cynical, detached, saying, “This is something going on in a different plane. Master came to me in a dream and said, ‘Choose between me and your father.’ So you see, that is the fight going on. All this is a drama for our benefit.” But even he is affected—I could see the tears in his eyes when he drafted the telegram to Master requesting his physical presence—poor Raja is as usual, with a bewildered look on his face. But the most pitiable is Dr. KCV’s father who sorrows so much that he is alive while his son is in such distress and danger. It was heart-rending.

I pray to the Master to grant Dr. KCV a lease of life in His service.

16 January 1971—Saturday (Shahjahanpur)

Heard at Madras that Dr. KCV is being shifted to Vellore Hospital.

Mrs. Ruth Koch has arrived some days back, to see Master. She had to spend some days in Bombay, where she arrived, because we were **all** in Madurai, and later she came to Madras. Yesterday we left her with Shanthi (Tea Board SP's daughter). She is in Madras with us pending departure for Delhi with Appa en route Shahjahanpur.

Arrived Shahjahanpur 4:30 a.m. I met Mrs. Koch and Appa at New Delhi station last night and we came by the same train, the Lucknow Mail, they in 1st class, I in A/C. B and C met us on arrival with a car.

Mr. Elidir Davies, Mrs. Vera Davies and Andre Poray are already here in Shahjahanpur, having arrived together on the 19th. The new guest block erected and completed in the last quarter of 1970 is housing them.

Master gave Mrs. Vera Davies provisional permission. I was asked to sit and observe while he gave her the sitting. I found Master's left eye transmitted to her, then a wide beam of transmission of almost forty-five degrees are condensed into a concentrated beam—a thin film floated out of her—her physical outlines (of the body) seemed to dissolve and she lost her identity. Only a bright area remained where she was seated.

23 January 1971—Saturday (Shahjahanpur)

Master: I searched for Him, but found Him not and when I found Him I can no longer search.

Master: Purity is absence of contradictions.

Master: Concentration is the method for Revelation. Meditation is the method for Realisation. Concentration can reveal the nature of the object concentrated upon, but cannot lead to Realisation.

Master was pre-occupied about Dr. KCV. The telegrams continue to come in from Vellore—all bad. Dr. KCV seems to be sinking. Master called Sister Kasturi and me to him in the evening at 6:30 p.m. and we were together till 9:15. He was explaining how Lalaji had prevented him from transferring life to Dr. KCV, and why he was prevented from going to Tirupati. At 9:00 p.m., while talking to us, he suddenly stiffened, became silent for a minute, and then let out a small sigh and said, "He refused it." He explained that he had contacted mentally a Saint in Bihar with a request to transfer life to Dr. KCV but he said, "Why should I do it?"

31 January 1971—Sunday (Shahjahanpur)

Basant Panchami day. Usual meditation followed by *Shanti-Path* and *homa*. When everything was finished, at about 12 noon the telegram came announcing the demise of Dr. KCV last night at approximately 9:00 p.m. All programmes were cancelled. Master was in his easy-chair in his usual corner, eyes closed for nearly three and a half hours, immobile, but no emotion otherwise. Appa was seated by him fanning

him. Everyone else was outside a circle of approximately twenty feet radius around the Master.

What tragic news. What an end to a noble and glorious and courageous life! Why couldn't he have lived longer?

In the evening, Master called Sister Kasturi and me to him in his room. He related his pleadings with Grand Master when asking permission to transfer his own life to Dr. KCV. It was like this.

Master: Will you ever get such a person?

Grand Master: Who made him? Can you not make another one like him?

Master: He is a very well read and educated person. How can I make such a person?

Grand Master: Read your own books and see.

Master revealed that had he gone to Tirupati as planned, he would have become emotional and transferred his life to Dr. KCV. To prevent this he was prevented from going to Tirupati.

Sister Kasturi gave B and me a sitting at about 5:00 p.m. We were all very upset and sad on getting this news by telegram at 12:30 in the afternoon of Dr. K.C. Varadachari's demise last night at 8:45 p.m. at the Mission Hospital, Vellore. So the sitting was very welcome. I had this experience.

Deep calm. I feel I am going through an almost endless tunnel, only a point of light indicating the end. The track (or what looks like a railway track) is flying towards me. I look back and see the track flying away. Suddenly I am out of the tunnel. I see a very large crystal ball in the distance. I look and

see the face of Master in it. I walk towards it. As I come nearer I find it is not Master but Lalaji. I continue towards the crystal ball and as I approach close, I find that Lalaji is not there, but it is my own figure that I see.

Sister Kasturi thought very highly of this experience, as indicating *Laya* with the Master. Later, when I told Master of this experience, he said, "This experience of yours is a very good experience. Look here! People say that you lose yourself to find God, but the truth is that one loses oneself to find oneself."

13 February 1971—Saturday (Shahjahanpur)

Master: Questions must be studied at a distance, not within oneself.

Master: Behind the Soul there is the seed of the Soul.

Andre alone was present for the Basant Utsav. The Davies left for Kathmandu and Delhi on 28 January from Benares.

Master: Liberation is freedom from freedom. Realisation is death of death.

Master: The proper use of all faculties is saintliness. When it is in the heart it is known as Reality. When it is brought out it is honesty.

14 February 1971—Sunday

Left Shahjahanpur and returned to Madras. Mrs. Koch left Shahjahanpur on 25 January for Delhi to return to Germany. Poor thing, she was not very happy. She felt Vera Davies was getting more personal attention from the Master and that she was being neglected.

Mr. and Mrs. Davies arrived in Madras.

15 February 1971—Monday

Master accompanied by Kasturi, Sow. B and Andre Poray arrived by air from Delhi.

18 February 1971—Thursday

Master: Spirituality is the inner awakening in man.

Master: Intelligence is that which is inwardly tangible. I call him an intellectual who is inwardly talented—and whose talent makes an inward search.

Q: What is knowing?

Master: I will tell you. When you know something, you forget everything else. Therefore forgetting is knowing.

Q: What is intuition?

A: When you touch the plane, and there is a *Jhankar* (like the sound of a bell) that is intuition. When a man is in the care of spirituality then he has intuition, but he feels that he is doing it.

19 February 1971—Friday

Regarding reading of abhyasis condition, Master said, "If you want to read the condition, you must concentrate on the condition of the abhyasi, **NOT** meditate. Because concentration is the instrument for revelation. But I tell you one thing: if you concentrate upon God you cannot see Him, because there is no thought, and only the Divine can see the Divine."

Mrs. Davies: Some recent archaeological discoveries indicate that Christ was never crucified.

He went away to China and lived to 156 years. It was another Jesus who was crucified, but these discussions are not made public as the Christian religion is built upon this story. What do you think of this, Master?

Master: Swami Ram Tirtha has done some research and said that there are some inscriptions in Tibet and Russia saying that Christ had been in these places. But I will tell you what I think. (Master concentrates for some time.) ... Christ says, "Yes, I was crucified. My last days were not good days. I lost what I gained and this was my punishment. Faith had begun to shatter. The cause was irony of fate. But the deep-rooted idea I had has brought me to the brighter world. Modern theories are all incorrect. Not that I was totally devoid of faith, but a little disturbed I was. The cause was Mary."

Master added, "I have given you in his own words, but I don't understand how Mary could have been the cause, she was his mother."

PR: Master, there was a Mary Magdalene, too.

Master: Yes!

Mrs. Davies: What was his (Christ's) level of attainment?

Master: I will not tell you. (laughing)

Mrs. Davies: What is the future for Christianity, Master?

Master: Well, if I tell you, you may not believe it. It is very secret, and today I am telling it for the first time. Christ has handed over Christianity to myself. And I have begun the work for Christians.

PR: Master, what is the difference between

super-consciousness and intuition, or are they the same?

Master: Behind the super-conscious state there is intuition, just as behind the sunshine there is the sun.

PR: Please explain what meditation really is.

Master: Meditation really means that the mind may be accustomed to the Centre itself, instead of working elsewhere.

PR: What is morality in the true sense?

Master: It is that all the faculties may come in the proper use. With the over-emphasis on self, morality decays. When man begins to be away from self, **IT** begins to develop.

Master: Surrender and co-operation are twin sisters.

20 February 1971—Saturday

Master: The world-riddle cannot be solved when you are **in** the world, but only when you are out of the world, in thought.

Master: When there is absorbency in Divine, then every cell of the body becomes energy, and then becomes its own absolute, that is, Divine! Master prepares the field. Divine does the work of changing matter into energy, and energy into its absolute. You can know your power only when you utilise it.

Q: What is the self?

Master: What is the self? It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding, I can

say that the self becomes the individual force with its separate entity.

Mrs. Vera Davies and Mr. Elidir Davies left by Delhi flight. Mr. Henry G. Astrinos of Cairo arrived by the Delhi flight for his first personal contact with the Master.

Henry: Master, what is perfection?

Master: Perfection means to remove the animality from the body. And how is animality removed? When man becomes a man! Conscience is trained by surroundings. The environment must be created for it. Mind, intellect, consciousness, ego, these have to be corrected—these are the constituents of conscience.

Master: If you leave God and try by yourself you will develop hypnotic powers, but not Divine power.

Henry: What is Love? How would you define the word love?

Master: Love is a connection which one does not know why one made it, and how much we have improved because of that connection (with God). Circumstances sometimes force a man to have that sort of connection with God. Where you should not have connection, and you do have connection, that is worldly love.

Henry: Most people fear God, are afraid of God. What would you suggest for such people?

Master: Fear is a mental fallacy, in my opinion. When you fear a person you will never love him. Fear can create flattery, but not love. They talk of universal love, but I tell you that it is impossible. But there is one way, and I will tell you that.

Remove hatred, and it (universal love) will become possible.

Henry: How to remove hatred?

Master: It is possible only by sadhana—practice.

Master, speaking generally regarding the Goal of human life and its achievement, said, "The main difficulty is that people turn their backs to the Sun and then search for it. If you want to move towards the Sun, close your eyes and then walk. Walk in faith. Now, how to walk with closed eyes? You may fail. So you need someone's help to guide you. So you need a Master."

Henry: Master, how to believe?

Master: There are two ways. One way is where you yourself know nothing, and you believe something because the scientists say so—that is, you obey what others say. The other way is, believe in your thinking, in your **own** thinking. I tell you—suppose you fall and have pain in your legs, and you go to a doctor. And suppose he says show me your pain and I will give you medicine. Can you **show** pain? It is absurd. (laughter)

Q: How not to be misled by belief?

Master: When you believe in a person, or believe a person, merit is there in you. And this guides you. So guidance is necessary to one who **can** believe.

Q: What is the difference between *Atma* (*Paramatma*) and *Jivatma*?

Master: Well, I will tell you. Suppose a doll is made of sugar, you can say the doll is sugar, but

not that sugar is the doll.

Master: Doing is the duty of the preceptor. Becoming is the duty of the taught.

Someone asked Sister Kasturi, you are so developed, why do you observe *purdah*. She replied, "I am screening myself from the person who has screened himself from the Master."

21 February 1971—Sunday

Henry: Do you consider religion as a necessity for man?

Master: What we seek from our forefathers, that leaves an impression on us.

Q: Do we need religion?

Master: As a philosopher there is no necessity. As a religious man it may be necessary.

There was some general discussion about Master and abhyasis, and Henry pointed out he was so far away, at Cairo, physically distant from the Master. So Master remarked, "Those who are far from me have little chance for meditation and benefit as compared to those that are near me. But those who are far away **get** more because those who are near think, 'I am near,' and so don't bother, but those who are far always think of me because I am far, and so they **get** more—and also I am thinking of them because they are so far away."

Q: What about those who don't have you—is religion necessary for them?

Master: Religion only prepares you for spirituality. Further on it is something else. What works within me is not religion. The foundation of spirituality is renunciation, while

religions depend on fear and temptation. If you can give peace to the soul, that is the best social service. Really speaking, we care for others but we care very little for ourselves. When you become the 'doer' then things cannot go far, because the energy is in yourself, and does not move out. If you are NOT the doer (that is, the feeling that you are doing the work or action is not there) then the Divine works through you. Simply, God is there when you are not there.

Q: A last question Master. What is the best advice you can give in one sentence.

Master: Forget yourself and don't care for knowing.

Q: I think that there are only two types of people who can influence others, the strongest and the weakest.

Master: It is not always true. It may be so under certain circumstances in certain cases. One can influence others who are of like mentality. A thief can attract only a thief.

Master gave some general advice to Henry and others assembled:

"If you want to poison the will, then have doubts."

"People doubt about the existence of God, but they don't doubt about the non-existence of God."

Talking about religions Master said:

"At the base of every religion there is Reality. If all religions combine, they all combine at this point, and at that point is the base for the true Religion or a world religion. At the base there is

God. We see religion as religion, that is the difficulty. We also become prejudiced when we begin to compare one religion with the other, because then we go away from the base."

Continuing in a general vein, Master went on to say, "When soul comes to the body it starts thinking, 'How to live in this house?' When this thought comes then the idea of soul comes. So adjust the house for the soul to live in properly."

Q: But what is the soul? They say it is the breath of God. So if we can say what is the soul, then we can say what is God.

Master: You become zero, and add your Self to the digit then the answer is God.

Q: What is transmission?

Master: Transmission is the application of the central force for the transformation of man.

Q: Is there any difference between one master and another.

Master: Well, I will tell you. Krishna and Mohammed and I, we are all sleeping in the same way. So what is the difference? Well, I will tell you, I am not awake in the same way that they were awake. This is the difference.

General sayings of the Master:

Writing is the voice of the distance.

Silence is the outer covering of God. Silence in silence is God.

Divine is Pure, but divinity is not pure. So when there is divinity in you, you are not God.

Purity is absence of contradictions.

25 February 1971—Thursday

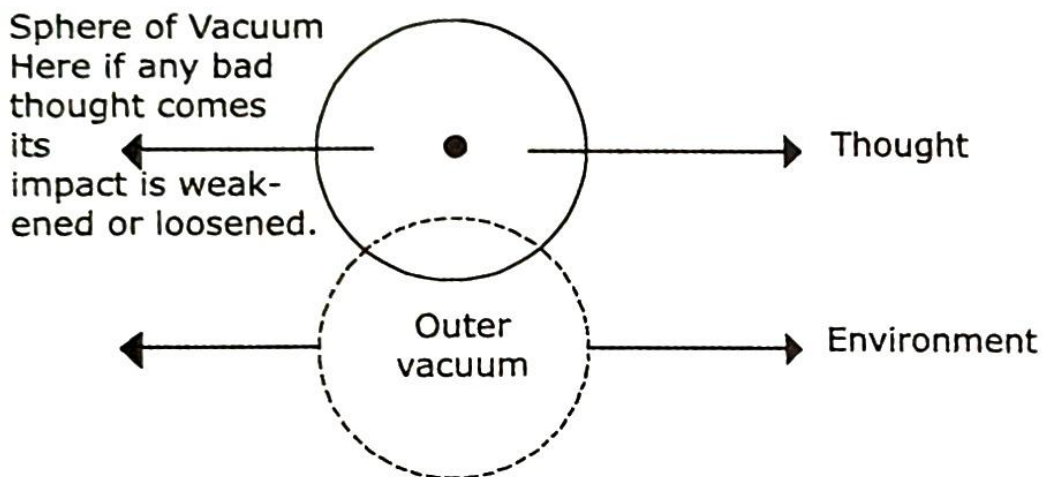
There was some discussion on co-operation from the abhyasi. Master said, "Co-operation can be developed by devotion alone. Another thing is to remove resistance. There is no other way. Submission is the life of surrender."

Master explained why drinking is bad for spirituality. He said, "Drinking wine impedes spiritual growth. Its intoxication suppresses Divine intoxication."

There was some general discussion on thought, how it develops, how to control it et cetera. Speaking generally, Master said, "Thought is the rust of the soul. Courage develops the will. Now how do thoughts develop? First of all there is vibration, and when this vibration touches the mind, thoughts begin to develop and rise. Just as a baby rests in the womb, thoughts rest in vibration. Vibration is a condition of soundless sound. Thoughts when expressed, begin to expand and create their own environment. Suppose anyone stops or checks the expansion—which is generally not possible—the mind will be confused. So we can say that the thought is the mother of environment.

"In the case of existence there is a little bit of vacuum. The thought works within it and affects the outer vacuum. Now vacuum is above the earth, thousands of miles off. But it is connected with our environment or atmosphere. The tension which was felt in the outer vacuum gives a little charging to the air in the atmosphere also, which, when

below, multiplies the power. On the whole the surrounding is affected. In our Sahaj Marg system the whole system of the abhyasi is vacuumised. It expands within, and the tension is mostly spent up, and leaves very little for the outer vacuum."



"The *dharma* of a Yogi is to acquire the command over the powers of Nature."

"Do not want, but do."

"One who peeps into happiness is not a happy man. One who peeps into Reality is happy."

"*Nirvikalpa Samadhi* is the dust of reality."

Q: Master, should we speak the truth even if it is harmful to others?

Master: It has to be decided on the spot and not at any other time. Our heart guides us in such trying situations.

26 February 1971—Friday

Regarding progress made by an abhyasi, Master told PR:

"How to know whether an abhyasi is progressing or not? Now listen to me, I will tell you

now. Sarmad has written a couplet where he has written about Havis. The meaning of what he has written is suppose there is a person who has got ten lakh rupees and he sits and thinks he should have fifteen or twenty lakhs but he does nothing about it—this is only greed, and this is what is happening in abhyas too. And wherever there is true progress, there one should become free from entanglements and this is the real thing.

Master came to our house, 'Gayathri', last evening, had dinner and stayed the night.

This morning he gave me an individual sitting for about twenty minutes. I felt calm, light and peaceful. Then after five minutes or so, I felt as if I was a burning candle, a storm blowing all around me, but the flame nevertheless steady. A little later, I felt Master's transmission blowing away everything in my body, the body itself, the contents of the cranium, et cetera. I felt as if I was now a doll of sand—and a forceful breeze blew away the doll particle by particle, until nothing was left.

Master told Kasturi, "This is what is called potentialising. Now look here, when I had reached this point Lalaji Saheb stopped me. He said, 'This is enough for now, you can do the rest later'." Kasturi said, "Then **everything** was pulled out of me leaving behind absolutely nothing."

27 February 1971—Saturday

Mr. B of Madurai came to Madras for Master's *darshan*. In the course of conversation, some talk came up regarding the search for God. Master said, "If you search for anything, that thing will be hiding. If search is there, that thing for which you are

searching will make the distance longer and longer. When I know God is there, where is the question of search? Really, searching for God means searching for yourself. That is, the idea of search is cut off. What is the use of wasting a whole life in search? We must **do**, not search. You know your son is in the house, and you are searching for him in the market! I tell you one thing, give up everything for three months and pray to God that 'Now I have given up everything, please send me the right Guru and the right method.' Have this idea constantly in the mind. I think it is blasphemy towards God, this searching for Him. Search in your house (heart) and you will find Him."

Some general remarks by the Master:

"Remembrance of sin makes the impression deeper. So we should not think of the past, but DO for the future."

"In one who is liberated the first thing that is broken is time. Time alone would break off first."

"Whatever is transmitted in our transmission it can be called as power, but power also is gross. It cannot be called a 'thing'. The only improvement is that there is a change of outlook. After doing the cleaning, when I transmit to a particular centre then whatever should be present in that centre becomes created there. Because of its coverings, the centre forgets its work, and when we transmit and create the originality in that centre, then the centre awakens."

"Philosophy—when you can deceive someone's mind by something, that is philosophy."

Sister Kasturi gave Sulochana and me a sitting early in the morning for about thirty minutes. Very

good. Felt expansion.

Later to Basant Nagar at 7:30 a.m. Was with Master in the hall when at 10:20 a.m. Master called me in suddenly to the bedroom and said, "Please sit in meditation, Lalaji Saheb is here." Master sat on the floor away from me, and I sat facing the cot on which Master indicated Lalaji's presence.

So I had my first individual direct sitting from Lalaji—but only for two or three minutes. When it was over, Master said, "Now tell me your condition." I tried to read my own condition. I felt very happy—as if something from below, a large illuminated cloud, was going up to me, another cloud. Slight intoxication though not much. Also a swaying.

Then Master said, "Look here, if there is a Master he should be such a one. The work that I could not do, Lalaji Saheb himself did that work and showed how to do it. I have been thinking for the last two days about something I wanted to do for you and I was thinking as to how this should be done, but could find out no method for it. And now sitting outside I was thinking of this, when he said, 'Send Parthasarathi to me for two minutes.'" Master continued, "This is the same work (or matter) about which I have told you earlier, also about unification; that is, whatever be the condition or state that prevails in the Central Region that same condition should be created in every centre and this is called unification. Now look here, Lalaji Saheb graced us by doing this work in two minutes."

I tried to touch His feet, but He drew me to Himself and embraced me, and laughing said, "Brother, you have achieved a wonderful thing. May

you grow and grow." I had tears in my eyes and took ten minutes to recover my composure.

23 April 1971—Friday (Shahjahanpur)

Left last night from Madras by Night Air Mail—and earlier from Madurai at 10:00 a.m. by car on receiving telephone call from B from Madras at 6:00 a.m. to say that Master wants me to go to Shahjahanpur as Appa's condition is not improving. Arrived Delhi 5:00 a.m.—washed and bathed at C's house—and took car with D and arrived Shahjahanpur at 3:30 p.m. Appa quite unwell, but Master assures me that his life cell is not affected and so he sees no danger to life.

6 May 1971—Thursday (Shahjahanpur)

At Shahjahanpur, Master gave me a special sitting. Master told me, "Today the condition of *Turiya* has been created in you. The same condition has also been opened up in Kasturi. But one thing I am unable to understand and that is that in some cases where the persons have gone up to the Central Region yet this *Turiya* condition does not awaken in them. On the other side, there are cases like yours where you have not yet reached the Central Region but nevertheless the *Turiya* has been awakened in you. I am unable to understand. I shall think about it."

At 5:00 p.m. Master told me—pointing to his chest—"Now it has spread up to this point—the same thing which I told you about this morning."

7 May 1971—Friday

Master very preoccupied the whole day. At 3:00 p.m., I went to his room. He said, "Dear

brother, I was remembering you and you have come. Look here, I did not know anything about the state of *Turiya* and the whole of today I have been absorbed in your condition and studying that condition. Now I have found out that there is something like vapour coming out of the soul and going up. How this state is created, I did not know. But now, by Lalaji's grace, even this has been made known to me. And now I have also come to know now how this state can be created in someone. Because of your coming, I have benefited greatly because I have had a chance to study the state of *Turiya*. It is the grace of God that Raja-gopalachari fell ill, but because of his illness you and I have both benefited."

9 May 1971—Sunday

Arrived Delhi with Appa and B (who joined us at Shahjahanpur a week ago) and left by Caravelle (after boarding it and having to get off due to engine failure) after three hours delay and arrived Madras at 6:30 p.m. Home at last—safe and sound, though Appa terribly weak! Master did many things which I personally saw, including the neutralising of an infection which gave a terribly violent reaction. He (Appa) was thrown up and down literally six inches off his bed. Master sat two minutes, and when the reaction subsided, he asked Sister Kasturi (who came to SJP about ten days ago to see Appa), "Should I neutralise some more or is it enough?" This revealed what he had been doing.

16 May 1971—Sunday

Master arrived by air from Delhi. Staying at A/10 Besant Nagar with Umesh; drove straight from

the airport to 'Gayathri' to see Appa, and sat till the evening!

17 May 1971—Monday

Master gave me an individual sitting for about fifteen minutes at Gayathri after he came to see Appa. I felt movement along the top of the head, lot of light, and a feeling as if I am here but, at the same time, I am also not here but somewhere far away.

After the sitting, Master said, "Now please read and tell me your condition." After a few minutes of concentration, I told him. He smiled happily and said, "Today I have committed a big mistake—not for you because you have benefited greatly—but nevertheless I have committed a blunder. Lalaji told me 'What is it that you are doing?' Do you know what happened? I did remove the coverings over your soul. You know the covering called *Annamaya Kosha*, I broke it!! What you have achieved is a miracle, brother, and power will grow enormously in you ordinarily for your level of attainment I should not have done this. But at the same time there is no objection to it. By the removal of the covering, power increases in such fashion that even miracles begin to occur. But in your case such a thing cannot happen. You have taken a great deal from me today. You have achieved a very great thing."

Master defining weakness, said, "The greatest weakness in man is to consider himself weak."

28 May 1971—Friday (Madurai)

Left for Madurai by car with Sulochana as Master will come there tomorrow.

29 May 1971—Saturday (Madurai)

Master arrived at Madurai with Shri R. Viraraghavan by Pandyan Express. Staying at Valamjee Mansion.

Speaking of surrender, Master said, "Merging starts from love, and surrender starts from love and dependency. Don't try for surrender, because when you try the self is there, and so the real way is to be dependent. Surrender is complete only when you feel yourself surrendered to every being, even if it is a fool or an animal."

Q: The people try for God, and also try for it, but they do not get it. What is the cause?

Master: They know they are trying for God, and so they proceed with egoism. So they do not succeed.

Q: What is *puja*?

Master: Sleeping in the lap of God. If you are sleeping there, He will wake you.

Q: How to know whether we are progressing in meditation?

Master: The first impression is that you are proceeding correctly. Then you must be sure you are having the right method. Then your heart itself will tell you. Intricacies will be reduced. Visions are not needed, but conditions are needed. Visions are the effects of past impressions when there is concentration. Vision is imaginary, while condition is Divine.

30 May 1971—Sunday (Madurai)

Mr. G.S. Mani of Madurai granted provisional permission by Master at Valamjee Mansion.

I was feeling on top of the world. Music in my heart! I took the morning satsangh at Shri B's residence under Master's instructions. When I returned to Valamjee Mansion, Master looked at me and said, "Today your face looks very nice." I said, "I find myself to be very good today." Then Babuji said, "The condition has started to expand now. It is up to here (pointing below the chest in a line) and has expanded up to this extent."

Then he told C, "He has taken a great deal from me (laughing happily). There is much power in him now and if he wishes to do so he can also perform miracles. There is also some danger when getting such powers. Look here, suppose such powers are given to a person and he then gets up and walks away saying, 'Namaste, I am going now.' Then what will happen? But this cannot happen in Parthasarathi's case because he has become one with this thing."

Then Babuji said to me, "Now look here, when Master Saheb (late Shri Ishwar Sahai) passed away at that moment I broke his *Annamaya Kosha*. There was no particular need for it, but nevertheless I did it. And I want to tell you one thing more, that in the case of Dr. Saheb I have not broken even one of his *koshas* (coverings). Whether any of my coverings have been broken, and if so when, I don't know but yes, perhaps in the case of Kasturi, I have broken *Anandamaya Kosha*."

I asked Master, "You have written that, 'I have come naked into this world without any covering of any sort.' Perhaps this means that you never had any *koshas*."

Master: Is that so! Have I written like that?

31 May 1971—Monday (Virudhunagar)

Left Valamjee Mansion at 7:30 a.m. with Master and party in two cars. Halted at B's residence, for two minutes. Then drove on to Tirunagar to Mr. C's residence, where local abhyasis had gathered. We were to stay only a few minutes, but Master took satsangh and transmitted for over thirty minutes. Then on to Virudhunagar.

Master, talking of *puja*, said, "In *puja*, the head must bend in submission. If you are conscious that you are doing *puja*, then it is not *puja*. When we do *puja*, we go to beg from God. And, of course, He being God has everything. But if we take such a small bag with us, how much can He fill in it? Therefore, it is necessary to become a proper vessel. We should become deserving."

1 June 1971—Tuesday (Madurai)

Master left Virudhunagar by Tuticorin Express with Shri R. Viraraghavan for Madras. A large crowd saw him off. Then I rushed by car to Madurai and reached the platform as the train was steaming in. Master saw me and said, "I knew that you should definitely come, because I have been remembering you a great deal."

2 June 1971—Wednesday

I arrived Madras with family by car at 3:30 and went straight to Basant Nagar to see Master. Later, Master came to 'Gayathri'. He said, "Now your expansion has been completed. In the morning it was up to here (pointing to the knees), but now it has been completed. But there is one

thing. Lalaji has said, 'Please tell him that these powers should not be used in worldly affairs.' Lalaji Saheb has been very pleased with you and is saying, 'You have done a very big work. In this case even though he at first was the last, you have brought him to the fore-front.' Then I told him, 'There was no question of bringing him forward. It was a question of his destiny, and he who had to get it, got it.'

"There is one other thing. My daughter-in-law (Sulochana) has completed the *yatra* of the *Atma Chakra*. Look here, today during satsangh I gave her a little attention and see the *yatra* is completed. I did not even touch the point nor did I make any adjustment, but it had happened by itself. And this is the best. Now you (addressing Sulochana) are in the *Agni Chakra* (fire point) and now you will progress fast and there will be no more obstruction. Now your father is also quite normal. Look here (addressing me), three jobs have been completed in one stroke!"

In the evening satsangh—which was superb—for the first time I heard Master speaking but could not understand what he was saying. I told him about this. He said, "Good, I have had the same experience three times when I also heard the voice of Nature."

3 June 1971—Thursday

Master said,

"No matter whether you go, North or South;
That is the beauty of duty."

4 June 1971—Friday

Master said, "See the work in the case of my

daughter-in-law is finished. Please tell her that I have not put her in the third point because the enjoyment that is available at this point cannot be had anywhere else. Let her be drowned in this condition and enjoy it.”

In the evening Master left for Nellore by Grand Trunk Express to spend a day with Mr. B, IPS. Before the train left, he called me aside and said, “Look here, Lalaji has just told me that I should not retain daughter-in-law on this point too much longer and that I should take her to the third point quickly. This is a point of Emptiness. There is, of course, no danger in this point but nevertheless he does not want her to stay there. Where will you all get such instructions like this?”

5 June 1971—Saturday

Master returned from Nellore in the evening at 7:00 p.m. He said, “How is daughter-in-law’s condition now? I have already pulled her up to the fire point.” I asked Master when this was done. Master said, “Yesterday I did it when I was at the station. Lalaji told me to do it quickly and I did not consider it proper to wait after I had received his instructions.”

6 June 1971—Sunday

We were talking of Late Dr. K.C. Varadachari. Master said, “Now I am telling you something confidential and this must be kept confidential. This thought had developed in him that for the work of the Mission I am dependent on him. The *sishtya* (disciple) ahead of the Guru! This thing had developed. Now, look here, there is no harm in this—dear brother, if someone should go ahead of me, I will be very happy—who knows what all

regions are yet remaining ahead. When we are going towards Infinity, it is always possible that there are further regions ahead of us."

Master suddenly laughed boisterously and said, "Look here, Lalaji is telling me that I am inhaling Infinity. Then I told him, 'No Saheb, I am devouring it!' Then Lalaji Saheb told me, 'Dear Brother, I don't know so much English!' Isn't it an enjoyable talk?" (to me)

Later, about transmission, Master said, "Transmission can be done with the eyes too. In this case, immediate filling takes place, but this should not normally be given. Attention really means this. It is very powerful. In cases of very subtle grossness, the divine power exists. So **DO NOT** transmit, because it (the divine power) can work, not you."

7 June 1971—Monday

Mr. A. Rakotondrainibe of Madagascar arrived via Delhi. He met Master for the first time at about 3:00 p.m. at Basant Nagar and had his first direct sitting.

Master asked a question: "Why is spirituality essential for man?" and answered, "Because man is spirit. We are spirit and the sense of our life is to realise the spirit of our life." Master continued, "We acquire a state of balance. Mind is not well balanced and it goes everywhere, wanders, and you can't control it. You can't take work from it but it takes work from you. We are under its clutches. So in spirituality, that thing is washed out. **You** control the mind. It is really the training of the mind. And the mind is the only instrument for Realisation, and is also the instrument for every bad thing. So,

the vicious thing we take out.”

Q: Master, what is perfection?

Master: Perfection—when this world and the brighter world both go side by side, then that is perfection. A man is only a refined animal. The body is like a ship. We load it and then sail and must reach our destination. Now look here, when we reach the destination we don't unload the ship. This is the difficulty. So we must learn to unload also.

Q: About karma, how to change it?

Master: As much as we think of the past karmas, we get entangled. So we must think only of the future. (Laughing) This is a very difficult thought—losing is gaining! Thinking of the past is marring the future.

Q: Should we read books such as Vedanta, et cetera?

Master: Read and enjoy, do and feel! Shankara has said books cannot help one to realisation, and when one has realised then books are useless. Books only mould you to know that there is something like realisation, but only practice can lead you to it.

Knowledge should develop out of itself in yourself—I mean the Divine knowledge. And what is Divine knowledge? You do not know what you know! But when the occasion comes, this knowledge arises in you, and that is Divine knowledge. Forget yourself first, then start in Divine knowledge. Because now you are lost in yourself.

Q: Should I renounce meat and fish and all that? I wish to.

Master: Well, I will reply very freely. We must look to history for an answer. In the beginning, when man was first born, he had appetite and he looked around and found the animals. And so he ate them. But now we have so many vegetables! Do you understand?

Master gave a stray thought to Rako, "When we go to God we travel in a vacuum, whereas when you go to Madagascar, you will go by plane. So the system must be vacuumised. There should be no air but God."

8 June 1971—Tuesday

Speaking of thoughtless condition, Master said, "There is one difficulty—when there is no thought people have nothing to keep them occupied." (Laughter)

9 June 1971—Wednesday

Master granted provisional permission to Shri C.S. Ramakrishnan (8:15 a.m.).

Master asked me to take down some notes to be finalised and circulated to all preceptors. He dictated as follows:

1) I find that when abhyasis go to Shahjahanpur much cleaning is necessary and this imposes a great burden and strain on the Master who has to devote time to clean the abhyasi before he can start the work.

There are some reasons for this:

a) The preceptor sits for meditation thinking 'I am the trainer.' This is very bad.

b) The preceptor starts with the thought that he cannot read the condition of the abhyasi.

c) Cleaning of the abhyasi is done as a mere formality without applying the force of the will. This means that the mere motion of cleaning is gone through but it has no effect.

d) Sacrifices on the part of the preceptor are necessary, and their acceptance on the part of the abhyasi.

e) Sincerity and interest for the work are needed. In a few cases I find that the preceptor wants to read the condition of the abhyasi but has the idea that he will not be able to read it. The method is this. When you transmit, concentrate what you feel in the abhyasi. Generally, grossness is mostly found in the *Pinda Pradesh* and it is sometimes of a very hard nature. First of all, transmit for two or three minutes and then concentrate over it, and the heart will give you the clue to the nature of the grossness. There will be some sort of satisfaction in the heart that you have come to the correct or proper result. When you close your eyes for the purpose of seeing the condition of the man, naturally the process of finding out commences. Rest on it with concentration. Concentration is the instrument of revelation—of knowing a thing. It has no purpose with God.

2) I have prepared so many preceptors for the work, not only to ease my work but also with the idea that it will benefit others. They will do it (the work) along with their own improvement which is also the chief idea. If I may be set apart for the higher service, for instance transformation and moving to the real realm of God, that is simply the division of work. I do not mean that preceptors are free from this work (higher service).

PR: Why does doubt arise in the mind?

Master: It is because they have no faith in the Master but only trust in themselves. It means that you think your Master to be weak. In other words it is blasphemy.

3) Preceptors should take sittings from each other without regarding whether one is a preceptor with full permission or provisional permission only.

10 June 1971—Thursday

Master: Pain arises to reveal the condition of the heart.

Desires which have no roots are not bad, but desires which have roots are really bad things. Desires which have no connection with the Soul have no roots. Such desires also drain energy and confuse the mind. But I tell you one thing. Suppose a man has a bundle of desires and he gives up all, then he will become restless, because, look here, he has formed the habit of having desires. So slowly! It is in the mind, the difference. Now I tell you one thing, the thief and the warden are both in jail, but one thinks himself to be imprisoned while the other thinks he is free. That is the difference.

Superb sitting. 7:00 to 7:35 p.m. satsangh by Master. Master said the transmission was from the Centre.

11 June 1971—Friday

Talking of God, Master said, "God can be proved by contrast but your improvement can be known by comparison with your earlier condition. God can be known only by contrast because there

is nothing that can stand in comparison with Him.”

Q: I want my devotion to grow. How can this be?

Master: Devotion can grow only with remembrance. We should not waste our time in **search** for God. The word search is wrong. We know that God exists, so where is the question of search? When we know He exists we have only to find Him out.

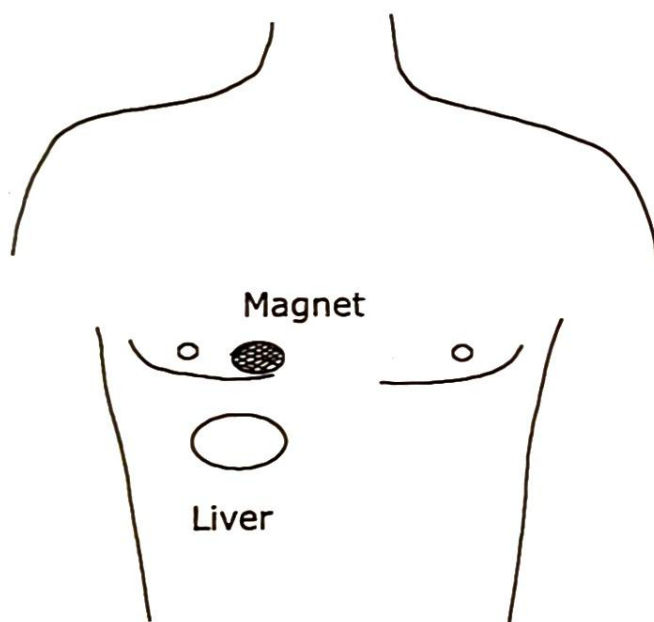
Hopelessness is nearest to God. In hopelessness, there is no activity of mind. When there is hope, there is your own mental activity. In hopelessness is the highest bliss.

Love is on the physical plane. In the spiritual plane love is dissolved. There is only *bhakti*. *Bhakti* means connection with the real Being.

Q: Which is better, to be a servant like Hanuman, or a devotee?

Master: God has given us birth not as a slave but almost like Himself. What Hanuman adopted was an inferior attitude or idea. It was not bad, but on the higher level there must be inner connection with the Real being, that is, *bhakti* or devotion.

At the Central Station, before leaving for Raichur, Master suddenly called me aside and said, “Look here, I asked Lalaji why men are attracted when they look at women. He told me that in women there is a magnet and this is the reason for this. It is here (indicating a point just to the right of the sternum, to the left of the right nipple). I asked him why this should not be removed. Lalaji said, ‘It could of course be done, but it would be against Nature’.”



Master left by Dadar Express at 10:00 a.m. for Raichur. B accompanies him up to Hyderabad.

11 September 1971 to 21 October 1971— Foreign Tour

Saturday, 11 September (Depart 22:30 ex-Madras) to Thursday, 21 October (Arrive 9:15 at Madras) on Foreign Tour on company account. Visited London (16 to 19 September), Copenhagen (24 to 27 September), Sanary (28 and 29 September), Ljubljana (1 to 5 October), Cairo (13 to 18 October) on Mission work. Submitted report to Master under cover of my letter dated 25 October 1971. I was to visit Tananarive in Madagascar, but owing to inability to obtain visa at Nairobi—in spite of efforts initiated by Rako from July—and so returned from Nairobi. Appa was to have gone abroad on Mission work, and I was to meet him at Rome on 6 October, but due to an attack of jaundice he had to return to Madras from Bombay.

At Baghdad, on 11 October 1971, I got Master's letter C/607/SRCM dated 25 September

1971 permitting me to prepare Rakotondrainibe of Tananarive and to give him provisional permission on Master's behalf. Commenced this work at once.

At Cairo, taking advantage of this, I gave provisional permission on Sunday, 11 October 1971, to Mr. Henry G. Astrinos and to Madame Dina Joannides. Henry leaves Cairo forever to emigrate to Australia, and will do good work there. He was most impressed by the fact that when he was in Madras to see Master, Master had repeatedly told him that Australia was a good field for spiritual work, and never mentioned Egypt, and Henry was wondering over this. He sees Master's plans in his own move to emigrate!

16 November 1971—Tuesday

Dream early in the morning. Shri R. Viraraghavan is taking me up a rocky path up a mountain—I don't know where. We climb up and finally reach some sort of a cave or cavern opening out over a cliff with a wide view of a large area. I look out and get an impression that someone has been pushed out, or over, and murdered—and the impression forms in the mind that the murderer is Mr. B.

17 November 1971—Wednesday

While giving sitting to Shri B, father-in-law of C, had vision of Shiva, seated on a milk-white *Nandi* which is standing with its own head to Shiva's left. Shiva has a benign visage, a trident in his right hand, and his left hand making the *abhaya mudra*.

8 December 1971—Wednesday

Woke up out of a dream at 5:00 a.m.—the clock striking seems to have woken me.

In the dream, Sulochana is dead. We are all at the burning *ghat*, the body on the bier—the *purohit* on a raised platform where the pyre has been built. I help in raising the body to the platform preparatory to putting it on the pyre. I am not aware of anyone else. At that moment Krishna says, “Appa, her tongue is moving.” I bend down and see that Sulochana wakes up as from a very deep sleep, opens her eyes wide and smiles. I untie her body and carry her home. On reaching home there is the sense of a baby new-born—I don’t see it but the impression is there.

14 December 1971—Tuesday (Erode)

At Erode. Just before going to bed, I sat in meditation for about twenty minutes and transmitted to Bhavanisagar, particularly to the premises of The Tamil Nadu Cardboards and Paper Mills Ltd., which we are to take over tomorrow. I proceeded with cleaning the place—it became clearer and clearer—the factory building appeared, and along the whole length of the building, I found a person recumbent, head at one end and feet at the other, lying on his side (not flat on the back), of dark colour and somewhat forbidding facial expression, I assumed that this was the ‘*Vaasthu Purusha*’ (spirit entity) of the place and went on with the cleaning. The person became fairer and fairer until finally became effulgent, and flames seemed to emanate from him. I stopped transmission then.

15 December 1971—Wednesday (Bhavanisagar)

At Bhavanisagar we had a sitting for twenty minutes from about 9:00 a.m. to 9:20 a.m.—five abhyasis were present.

Later, traditional *Homam* and *Vaasthu Shanti*, et cetera. I asked the chief *purohit* what posture the *Vaasthu Purusha* was supposed to adopt. He said in the three months of *Purattasi*, *Aippasi* and *Karthigai* (mid-October, November and December) the *Vaasthu Purusha* was supposed to be lying down, head to east, feet to west, on his left side, that is, facing south. This seemed to coincide with the vision I had last evening at Erode.

Glossary

Aakasha Naadi: The space, or etheric naadi.

Aditya: The Sun.

Aditya Hridayam: A Sanskrit chant praising the Sun. A prayer to the Sun God. (from Ramayana)

Advaitic: Conforming to Advaita philosophy.

Agamic initiation: Initiation according to the Agamas. The Agamas are a body of scriptural literature dealing with temple rituals, temple architecture, etc.

Agni Naadi: The fire *naadi*.

Ahimsa: Non-violence.

Ajapa: Meditation without utterance of any Mantra.

Anaadi: Without beginning.

Anandamaya Kosha: Sheath of bliss.

Anantham: Endless; without end.

Annam Brahmeti Vyajanat: (He) knew food (matter) to be Brahman.

Annamaya Kosha: Physical sheath, or food sheath (matter).

Anushtanam: Performance of daily rituals.

Appu: Water or water principle.

Aparigraha: Non-covetousness.

Asabda: Soundless; non-verbal.

Astheyam: Non-stealing.

Avadhoota: Generally revered as elevated souls, but are really persons with spiritual aspirations who have become “fixed” at a certain level because their development has been arrested.

Bhava: Attitude of mind.

Bhog: Enjoyment, experience.

Bhruvormadhyha: Point between the eyebrows, used in certain Yogic systems as a point for concentration.

Brahmacharya: Celibacy.

Brahma-gandha: Divine smell.

Brahma-kama: Love to God or Divine Love.

Brahma-rasa: Divine pleasure or Divine enjoyment or Divine taste.

Brahma-sabda: Divine sound.

Brahma-sparsa: Divine touch.

Buddham Saranam Gacchami: I seek refuge in Buddha.

Deekshaa: Initiation.

Devi Upasaka: A Devi (mother-Goddess) worshipper. Tantrik worship.

Dhammam Saranam Gacchami: I seek refuge in righteousness; or I surrender to dharma.

Dharmaja: One born of righteousness (or the first-born child).

Dharmakaya: The dharma-body, body built of righteousness.

Dvandva: Dualities; pair of opposites like pleasure and pain, etc.

Glossary

Gaja Maithunam: Copulation of elephants.

Jirnobhava: May you be digested.

Jivatma: The individual Soul.

Jyoti: Effulgence.

Jyotirmaya: Form of effulgence.

Kama: Desire; Love.

Ketu: One of the two Nodes. Rahu (Node) and Ketu (Anti-node) in Indian Astrology.

Koshas: Sheaths—the five sheaths known as food-sheath, breath-sheath, mind-sheath, knowledge-sheath and bliss-sheath.

Krodha: Anger.

Kshob: The original stir.

Laya Avastha: The stage of merger.

Manomaya Kosha: Mind sheath.

Mano Brahmeti Vyajanat: Knew Mind to be Brahman.

Moksha: Liberation or Salvation. But in Sahaj Marg, both are not the same. "Freedom from bondage is Liberation. It is different from Salvation which is not the end of the process of rebirth." (*Reality at Dawn*, p.15., 1979)

Mudal Theertha: One entitled to the first honours in temple rituals.

Mutts: Monastery (similar to).

Naadi: Commonly refers to the pulse beat (or any tubular organ of the body).

Nabhi: Navel.

Glossary

Gaja Maithunam: Copulation of elephants.

Jirnobhava: May you be digested.

Jivatma: The individual Soul.

Jyoti: Effulgence.

Jyotirmaya: Form of effulgence.

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Narayana Smarana: Remembrance of Lord Narayana

Nirmaanakaya: A created body.

Nirvikalpa Samadhi: Samadhi without consciousness (or) Consciousness of abstract.

Nivritti: Retrogression; (destructive), returning, withdrawing.

Panchamakaara: The left-hand path, also called Vaamachaara—an esoteric and occult practice of Tantrik schools. They use matsya (fish); mamsa (meat); madya (alcohol); mudra (position of fingers during religious worship); maithuna (copulation)—all beginning with 'M' or Ma—and since there are five of them, it is called Panchamakaara—or 'five Ma's'.

Panchasamskara: The five samskaras, which refers to five ritual acts during initiation.

Param drushtva nivartate: Having seen the Supreme... withdraws.

Pinda Pradesh: Heart Region.

Pitris: Departed ancestors or manes.

Pramana: Authority (or valid means of knowledge).

Pranamaya Kosha: Breath sheath.

Pranam Brahmeti Vyajanat: Knew breath (vital air) to be Brahman.

Pranava: The syllable "OM".

Pranava Japa: Chanting of the 'OM', which is called 'Pranava'.

Pratishtha: Establishment.

Pravritti: Progress; (constructive), upward growth.

Prithvi: The earth or earth principle.

Purusha Sukta: Hymn of 'Purusha', the Cosmic Being.

Rudranam Shankaras Chaasmi: I am Shankara among the Rudras.

Sahasrara: The Chakra or the thousand-petalled Lotus at the crown of the head.

Samskaras: Impressions; grossness.

Sangham Saranam gacchami: I seek refuge in the conclave.

Sarva adharman Parithyajya: Having given up all adharmic rituals, i.e., unrighteous rituals.

Sarva dharman Parithyajya: Having given up all dharmas or ritualistic prayers.

Satyam: Truth.

Shatchakras: The six chakras or plexuses, symbolically denoted as lotuses, situated in the subtle body. They are:

1. Mulaadhaar—Sacral Plexus (situated at the perineum)
2. Svaadhishtana—Genital
3. Manipuraka—Navel
4. Anahata—Heart
5. Vishudha—Throat
6. Ajna—Centre of eyebrows.

Sthitaprajna: One who is established in the Self! Alternatively one whose consciousness is merged in the Self.

Suddha Satva body: Pure body.

Tiruvannamalai: A small city some 120 miles west of Madras.

Turiya: Fourth state; the other three being:

Jagarat—waking state

Swapna—dream state

Sushupti—deep sleep state

Vaahana: A vehicle of the Lord, refers also to animals used to carry images of the deity around the temple streets.

Vaayu Naadi: The air naadi.

Vasanas: Past impressions.

Vayu: Air or air principle.

Veshya: Prostitute.

Vibhava: Power; or wealth, property.

Vijnanamaya Kosha: Sheath of knowledge.

Viryam: Virility; strength.

Vishuddha: One of the six chakras or plexuses; situated at the throat.

Visvarupa Darshana: Vision of the Lord's Cosmic form.

Yama: Lord of death.



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